

# Church - 1929 NEGRO JEWS OPEN HARLEM SYNAGOG ON 129th STREET

Yiddish Paper Tells Of  
Elaborate Ceremonies  
Held Last Sunday

The article printed below is a translation from the Yiddish, as it appears Monday in one of the local Jewish papers:

**"COLORED JEWS" SING THE "HATIVAT" AT THE DEDICATION OF THEIR NEW SYNAGOGUE IN HARLEM**  
"Prince Nusa Amoa of the Gold Coast Participate in the Opening Ceremony. Prayer Was made in Hebrew. Lament the Condition of Judaism, and Supplicate for the Band of Zion. The Congregation of the Negro Jews' in Harlem, Under the Name of *Benai Brith Abraham*, Has Purchased the Two Houses, *2nd 12* West 129th Street, in the Heart of the Colored People, and Have Converted It Into a Synagogue.

"At 4 o'clock on Sunday, the celebration began. The 'Suhl' was packed with colored Jews and a good sprinkling of white Jews. Entrance fee was \$1 a ticket. Men and women were separated in the Jews' orthodox form. The program was excellent, the music splendid, and the speeches were wonderfully intelligent, and full of wisdom. There was the 'Mariv,'—the evening mass—a very impressive affair, more solemn than it is in the white synagogues. It was in the full Hebrew formula.

"The celebration commenced with the 'Hazkora'—commemoration of the dead—with innumerable candles burning for the dead souls. Their Rabbi Ford performed the doxology. Prince Amoa, whose land is under the sovereignty of England, and is here on a visiting tour, was dressed in rich-colored uniform; he spoke in good style and was very interesting. He called to the people for the rejuvenation of Africa, for the self-education of the Negro, and the fostering of education for Africa.

"Following him, Rabbi Ford spoke. He began: 'The nations

declare the Jews are low, the Negro is lower than the Jew. Now what is the picture these are having of the Negroes?'

## African Orthodox Church to Hold 9th Annual Synod

Philadelphia, Pa.—The ninth annual synod of the African Orthodox Church of the World will meet in Philadelphia the first week in September. Rittenhouse Hall, 33d St. and Haverford Ave., West Philadelphia, will be the place of meeting. Delegates will be present from all parts of the United States and some will come from foreign lands to attend. The synod will be guests of Corpus Christi church, of which Archbishop Frederick A. Garrett is the rector.

The growth of the African Orthodox church during the past few years has been remarkable. It boasts of bishops with apostolic succession from the ancient see of St. Peter at Antioch and is entirely under the control of African leadership. Congregations are springing up everywhere, at home and abroad, and it has now become necessary to elect two additional bishops to care for the rapidly increasing number of communicants. This election will take place this September at the annual meeting in Philadelphia. The Most Rev. Geo. Alexander McGuire, D.D., is the archbishop and primate of the African Orthodox church.

## African Orthodox Church Holds Its 9th Annual Synod

PHILADELPHIA, Pa., Sept. 18.—(ANP)—The ninth annual synod of the African Orthodox Church convened in this city from Wednesday to Friday inclusive, sessions being held in Rittenhouse Hall, West Philadelphia, the Church of Corpus Christi acting as host to the Synod.

The Primate George Alexander McGuire, D.D., of New York presided over all the sessions. Delegates, both clerical and lay, together with representatives of the Womens Auxiliary, were present. Bishop William Ernest Robertson of the Southern Jurisdiction was also present and assisted in presiding over the deliberations of the Synod.

Reports from all the congregations in Union with the Synod, showed a healthy growth during the year. 2,000 new adherents have been added in the Western Hemisphere. Five congregations were admitted into the union with the Synod: St. Basil, Philadelphia; All Saints, Boston; St. Simon of Cyrene, West Palm Beach, in the U. S.; St. John's Bagunos, Cuba; St. Felicitas, Nassau, B. W. I.

A communication from the Af-

rican Province reported the affiliation of an entire church, consisting of six priests, 25 readers, and one thousand communicants, having church property and also schools in the Transvaal. This body was formerly called the African United Church. The clergy and people of this church were formerly a part of the Anglican Communion at work in Africa.

The Northern Jurisdiction on recommendation from the Archbishop, was divided into four Episcopal Districts: Chicago, Philadelphia, New York, and Boston. Auxiliary Bishops were requested to be elected for these districts. The request of the Primate was granted by the Synod. Three Bishops were elected to three of these districts. For the district of Chicago, Robert A. Valentine was elected; for Philadelphia Frederick A. Garrett, and for New York, the Very Reverend Edmund Robert Bennett. The district of Boston was left open. The Rt. Rev. Arthur Stanley Trotman, a present Vicar Apostolic of Cuba may be transferred to the Boston district or the next Synod may elect one out of the several candidates available.

## AFRICAN ORTHODOX ELECT 3 BISHOPS

Episcopal District Fixed  
Around Chicago, Philadelphia, Boston and New York

2,000 MEMBERS ADDED

## Nation-Wide Appeal to Catholic-Minded Christians.

PHILADELPHIA, PA., (Special)—The ninth annual synod of the African Orthodox Church convened in this city September 4 to 9, inclusive sessions being held in Rittenhouse Hall, West Philadelphia, the Church of Corpus Christi acting as host.

The Primate, George Alexander McGuire, D.D., of New York, presided. Delegates, both clerical and lay, together with representatives of the women's auxiliary were present. Bishop William Ernest Robertson, of the Southern jurisdiction, assisted.

Reports from all the congregations in union with the synod, showed a healthy growth during the year. Two thousand new adherents have been added in the Western Hemisphere. Five congregations were admitted into union with the synod: viz. St. Basil, Philadelphia; All Saints, Boston; St. Simon of Cyrene, West Palm Beach, in the U.S.A., and St. John's Bagunos, Cuba; St. Felicitas, Nassau

African Orthodox.

B.W.I.

A communication from the African Province reported the affiliation of an entire Anglican Church, consisting of six priests, twenty-five readers and one thousand communicants, having church property and schools in the Transvaal.

The Northern Jurisdiction, on recommendation from the archbishop was divided into four episcopal districts: viz. Chicago, Philadelphia, New York, and Boston.

Bishops were elected for three of these districts. For the District of Chicago, the Very Reverend Robert A. Valentine was elected, for Philadelphia, the Very Reverend Frederick A. Garrett, M.A., and for New York, the Very Reverend Edmund Robert Bennett, D.D. The District of Boston was left open.

The Right Reverend Arthur Stanley Trotman, at present Vicar Apostolic to Cuba, may be transferred to the Boston district or the next synod may elect one of the several candidates available.

Orders for the consecration of Bishop-elect Garrett and Bishop-elect Bennett have been taken. Bishop Garrett will be consecrated in Philadelphia, Tuesday, September 24, and Bishop Bennett in New York, Saturday, September 28.

Order is yet to be taken for the consecration of Bishop Valentine. It is believed such order will direct his consecration in Chicago sometime before Christmas.

Invitations for the Synod of 1930 were received from Cuba, Chicago, and Brooklyn. Brooklyn was chosen.

Patriarch's pence reported from the various congregations amounted to over \$300, while \$560 was reported as received for church extension work.

A definite plan of expansion has been entered upon to win Catholic-minded Negroes to the body. The Middle West and border states of the South are to be included in this program.



# Church-1929 Report From The Connectional Council

By J. H. Clayborn, A. M., D. D., Chief  
Press Reporter for the Connectional  
Council  
Dear Editor:

The ministers and lay dignitaries,  
including General officers, meet once  
during each year in what is well  
known as the African Methodist  
Episcopal Church circles. "Connect-  
ional council" in Denver, Colo. This  
convention is contingent on the  
Bishop's meeting place. Its non-  
legislative. This institution, came  
from the fertile brain of the inimit-  
able Dr. J. G. Robinson, then an hum-  
ble pastor, now one of the general of-  
ficers of the A. M. E. Church. In  
the beginning, it seems to have had  
no real objective, but merely furnish-  
ed a forum for the many preachers  
that were interested in the church's  
program, who lobbied around, talked,  
and occasionally took a peep through  
the key hole of the Bishop's cham-  
ber. It was known then as the  
"Lower house," but today, it has  
a higher conception of the great prob-  
lems confronting the church and  
race. Its fighting to-day for prin-  
ciples, rather than for men.

Men who fight for principles, will  
some time be fought, but in the fi-  
nal analysis, will win. "Principia  
non homines". Men may die, but  
principles live right on—principle not  
men. This institution, has now  
become a potent factor in our  
church program, in a connectional  
way. I hope the day will never  
come when it will be used only for  
the purpose of a few men exploiting  
their brethren, but rather for cor-  
recting evils, serving as a sort of  
smelting pot for the church. Allen,  
our illustrious founder, left old St.  
George church, in Philadelphia, from  
his knees, fighting for a principle—  
freedom, religious freedom, and as a  
results to day, we have the proud-  
est, and greatest "Protestant" church  
of color in the world.

For a long time, this council was  
known as the "A. M. E. Ministerial  
connectional council," but since we

adopted "Woman suffrage," we  
changed the constitution and it is  
known today as the "Connectional  
council," A. M. E. Church. Lay  
women and lay men, in regular and  
good standing with their local  
churches, may become members of  
this great body. Many of our  
Bishop's wives, General officers, lo-  
cal members through out the church  
are members. At our last session,  
just closed in Denver, Col., Mrs. E. E.  
Vernon, (wife of Bishop Vernon)  
Mrs. Cecella-Gregg, (the wife of  
Bishop John A. Gregg) Mrs. R. C.  
Ransom (wife of Bishop Ransom),  
were among our most active mem-  
bers in the connectional council. They  
addressed the council. Mrs. L. M.  
Hughes, Texas, connectional presi-  
dent, "W. H. and F." society, Mrs.  
W. H. H. Butler, Mrs. J. N. Campbell,  
Ark., Mrs. Dr. E. A. Kendall, Ark.,  
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are members, and delivered timely  
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Many of our professional men and  
women of the race, are finding time  
to attend this great convention of  
composed of some of the potentates  
of the race. The Bishops, when  
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A. Gregg, M. H. Davis, Heard, Hurst  
Parks, Fountain, delivered addresses  
to the council. Dr. A. J. Allen, as  
president, is following in the wake  
of some of the church's strongest  
men who as president of the council.  
They planned and fought well, but  
Young Allen, is giving a constructive  
program, if lived up to will give a  
new setting to the connectional coun-  
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of color in the world.

it may serve the church.  
These subjects were well aired by  
men who had special preparation. Evangelism, this subject well air-  
Our educational system, was found to be inadequate, that is too many  
school, or rather not too many as-  
such, but too many poorly equipped,  
not standardized, no endowment  
funds, not able to qualify in the as-  
sociation of colleges.  
This all important subject, was  
discussed by presidents Gilbert  
Jones, of Wilberforce, University,  
Dean Mohr, of Paul Quinn College;  
A. O. Wilson, Shorter College, Mar-  
tin, Flipper-Key-Davis University,  
W. A. Fountain, Jr., Morris Brown  
University, J. P. King, Western Uni-  
versity, closing address by that  
matchless orator of the race, and of  
America, commissioner of education,  
A. M. E. Church, Dr. Authur S. Jack-  
son, Waco, Texas. Each speaker  
covered himself with honor. While  
oratory came as unpretentiously, cold  
facts relative to our schools were  
brought to the service concerning the  
present status of our twenty or more  
schools. The concensus of opinion,  
was that we have too many schools.  
"MERGE" them could be heard about  
the lobby. As a result, I learned  
from the big house (Bishop's coun-  
cil) that a committee was appointed  
to look into the matter of merging  
them. Just how many we shall  
have, if they merge, and where they  
shall be located is yet to be decided.  
This I presume will be one of the  
committee's big problems.

This committee, as I understand is  
composed of the Bishops, and the  
general secretary of education. This  
to my mind will be a forward step  
in the right direction. Dr. Gilbert  
Jones, recommends one University  
three major colleges, and two or  
more minor colleges. Just how  
well the committee, will take to this  
is unknown, but we will know af-  
ter while. So far as we are (Ar-  
kansas) is concern, we are moving  
nicely now. Bishop Vernon, has  
things, well in hand. His follow-  
ers have caught the "Vernon spirit,"  
they, or we have become heirs of his  
magnetic personality, both clergy and  
laity, and Arkansas, is at flood tide.  
Shorter is assured. One of the best  
faculties obtainable, has been pro-  
cured. The best brain and char-

acter, money can buy, has been re-  
cently gotten.  
Evangelism, this subject well air-  
ed by Drs. N H. Jeltz, J. G. Robinson  
J. B. Butler. They gave us to under-  
stand the church needed an awaken-  
ing along spiritual lines. The de-  
cision reached, we should have an  
evangelistic bureau with recognized,  
reputable evangelist at the head of  
this department.

ORGANIC UNION: This subject  
was discussed by Drs. Carl F. Flip-  
per; J. M. McDade, J. W. Hair; F.  
Drs. D. M. Baxter, R. R. Wright, John  
R. Hawkins, A. S. Jackson, S. S.  
H. Edward; P. W. Rogers; G. T.  
Morris, J. G. Robinson, J. H. Wil-  
son A. J. Wilson; E. H. Coit; R. S.  
Jenkins, W. H. H. Butler.

The Bishops were all present, ex-  
cept Bishop George Young, who is  
still at his post, Africa

The following were present:  
Bishops: H. B. Park (Senior); J. S.  
Plipper, (Sec.); W. H. Heard; John  
Hurst; J. H. Jones; Wm. D. John-  
son; A. J. Carey; W. Sampson  
Brooks; W. T. Vernon; W. A. Foun-  
tain, Sr., A. L. Gaines; R. C. Ran-  
som; John A. Gregg; R. A. Grant; S.  
L. Greene, M. H. Davis; Drs. Fred A.  
Lewis; W. H. Thomas; Dr. Hughes  
(Tex.) G. W. Williams; A. B. Spears;  
T. M. Greene; (Okla.) H. M. Mick-  
ens, (Miss); Dr. Brooks, (Mo.) For-  
mer president Campbell (1st Dist-)  
were present, and took active part in  
the deliberations of the connectional  
council.

There are many high church-  
men, whose names we do not think  
of just now, but were equally as in-  
terested as those who we mentioned.  
This omission, is an error of the head  
only.

We are happy that all of our  
Bishops, are still the proud posses-  
sors of splendid health, and fully  
able to go forward with their big  
programs. You can hear the bees  
buzzing around now, relative to  
"32" both in the general officer's  
camp, and the Bishopric Quarters,  
but I think it rather early yet. You'll  
notice that I have not said any-  
thing in this article about men, and  
their candidacy because I think we  
should spend more time in studying  
the great problems of the church and  
race, and less time campaigning.  
Let the men that prove their

Dr. P. D. Saddler, (Tex.) A splen-  
did paper was read by Dr. R. S.  
Jenkins, general conference secre-  
tary. Special addresses were de-  
livered by Prof. Ira T. Bryant, sec-  
retary of the S. S. Union, and Dr. C.  
A. Abington.

All of the general officers were  
present, except Dr. G. W. Allen (ill)  
of the council, out of respect for his  
great labors, wired him a night let-  
ter, congratulating him for the serv-  
ices he has rendered the church  
Drs. D. M. Baxter, R. R. Wright, John  
R. Hawkins, A. S. Jackson, S. S.  
Morris, J. G. Robinson, J. H. Wil-  
son A. J. Wilson; E. H. Coit; R. S.  
Jenkins, W. H. H. Butler.

MISSION—THIS SUBJECT—The  
leader in turning on the light was  
Dr. E. H. Coit, our missionary secre-  
ary. Dr. Coit's plea was that we  
are too slow in sending in our Eas-  
er day returns. The department is  
suffering because of this laxity, and  
for the want of a larger vision of our  
missionary responsibilities. The  
Bishops, I am told got squarely be-  
hind the proposition. The connect-  
ional council passed a resolution  
submitted by Drs. W. T. Pope; J. H.  
Clayborn; (Ark.) T. J. Miles, (S.  
C.) approving the secretary's pro-  
gram of \$100,000.00 for missions, in  
the foreign and home fields, and for  
operative expenses. Others who  
spoke where Drs. J. N. Campbell; F.  
R. C. Durden; R. W. Mance (S. C.'s  
favorite son) E. A. Adams; A. Way-  
mon Ward.

Young People's program—J. H.  
Clayborn, A. M., D. D., led in the  
discussion of this subject. His pa-  
per was approved by the council.  
Drs. J. M. Johnson, Lawrence E.  
Mathis, one Col., most successful pas-  
tor, Dr. Hall, D. H. Butler; Wm. Oli-  
ver, Reed, (Tenn.)

SOCIAL SERVICE—Drs. M. C.  
Wright (Ill.); Joseph Gomez (Mo.) J.  
L. Butler, Hadley; C. A. Wingfield,  
(Ga.); J. B. Butlers, Dr. J. M. Mc-  
Dade, (Tex.); Drs. W. D. Miller (The  
West's favorite son), Drs. G. T. Sims;  
W. T. Eskridge; J. N. Campbell; V.  
M. Townsend, (Ark.) Drs. J. C.  
Anderson; John Harmon, (Ga.)  
Laymembers—This subject was  
ably outlined by Dr. V. M. Townsend;  
Prof. Ira T. Bryant; Drs. R. C.  
Holbrook; L. B. Butler, (Ark.)

Let the men that prove their

A. M. E.



worth in solving the intricate church problems, show marked abilities for the places that are to be filled in the church, and the church will come and get them.

Very seldom, has the church erred in finding the proper man or men for responsible positions, when they (men) prove their worth. What it has done, it will do again. The thing that concerns me most now, is the stabilizing, and standardizing of our educational institutions, so my son will not have to go through life crippled, after finishing, thinking while in college, he was getting something that the world would cash for him, and when he comes to find out he has nothing of value; the financing of our missionary department, the carrying forward of our great missionary workers in foreign fields, who are sacrificing their lives for the cause sake. A program to engage our young people—help them to walk in the foot prints of the fathers, catch the spirit of religious freedom that possessed Allen-fight for their manhood rights, our economic, civic, political rights in this country as American citizens. These are

among the things are interesting me. While my friends know I have ambitions; and am striving to reach my goal in the church circles, but I want I want to be worthy of their consideration, suffrage, and influence, and I believe if I help them to help me, they will come, in due time and get me. I do not mean by this that we should sit down, and not aspire, but I believe we should be peculiarly fitted and should in a marked way show that fitness. I hope the day will never come when the fires of ambition, aspiration, and a real honest to goodness desire to rise higher, religiously, and otherwise will die out. Let us spend until at least '30, studying men, measures, their fitness, then decide on the best man or set of men. This done and it will be time for righteous combination, not cliques and the like but righteously come to gether for the best interest of the church and race.

Legislation, as well as the seeking for good men to lead the army of God, should be done after much prayer and soberness. I am finding no

fault of men running as it is commonly termed—that is alright let all run if you desire, for I believe in 'THE OPEN DOOR' policy, but some men are peculiarly fitted for certain places. Some are executors some legislators, some disciplinarians, some are splendid Ezras (splendid writers) some more highly educated than others, but each has a place to fill. A little later, watch my special sheet, the "ARKANSAS NEWS" I'll start it to talking. Let us not get away from the fathers too far Follow their leadership. Dei graita I shall. I shall be delight to say all I can for my friends, conducive to their welfare, satrting after we pass the next mile stone. Let's stand by the church of Allen-Ward-Turner-Emry, Grant, Tyree, Gaines, Smith-Chappelle-Lampton, Johnson-Ross-Beckett-Conner et cetera.

Well, we go next June to Texas, well, we'll go where ever the fathers designate.

### **Bishop Carey Ordains White Man As Elder**

CHICAGO, October 10.—(A.N.P.)—That the fourth episcopal district of the A. M. E. church, under the leadership and administration of Bishop A. J. Carey, does not believe in the preaching of the apostle of Jim Crow Christianity of Brooklyn, N. Y., was indicated here Sunday when a white man, was ordained as elder. The white man had formerly been a deacon in the A. M. E. church at Gary, Ind.

# **WOMAN WRITER URGES BISHOP CAREY BE RELIEVED OF A. M. E. DUTIES**

## **In Letter to Senior Bishop She Says Church Is Becoming Laughing Stock of Rank and File**

CHICAGO.—In an open letter to Bishop H. B. Parks, senior bishop of the African Methodist Episcopal church, Mrs. Kathryn M. Johnson of this city calls upon him to take some action toward the relieving of Bishop A. J. Carey of his duties as bishop in order to save members of the A. M. E. church from "becoming laughing stock."

Bishop Carey, one of the three civil service commissioners of the city of Chicago, has been indicted by the grand jury on a charge of selling civil service jobs. He is free on a bond of \$25,000. The bishop and his friends deny all the charges and assert they are the victims of the political frame-up by those who seek to oust Thompson regime in Chicago.

Mrs. Johnson served fourteen months in France with the Y. M. C. A. and is one of the authors of the book: "Two Colored Women with the American Expeditionary Forces." Her letter to Bishop Parks follows: My dear Bishop Parks:—

I am writing to draw your attention to the extreme embarrassment to which the membership of the A. M. E. church in this city, the Fourth Episcopal district, and throughout the nation, are placed because of the indictment of Bishop A. J. Carey for alleged acceptance of bribes in his office as city civil service commissioner.

This matter for which he is indicted has been a subject for street gossip for many months, and it seems that an investigating committee on behalf of the church would be welcomed by the lay members at least. There is an item in the daily papers two or three times a week concerning it, and the A. M. E. church in this section is becoming a laughing stock and a by-word for the rank and file of the people.

As a member of the oldest church in the city, a graduate of Wilberforce University, and a lover of honesty and decency, I beg you take steps to demonstrate that we are not unmindful of the high qualifications required for the office of bishop; that we are law abiding citizens on the whole; and that the endeavor of the

city officials to lift the municipality from the orgy of bribery, gambling vice and murder, at least has our respect. I think we should recognize their effort, and mitigate the embarrassment of the people by relieving Bishop Carey of his episcopal duties.

We have no place to look except to you; the rank and file of the people are looking forward to your honest effort as the senior bishop, and recognized leader, to keep the church clear of such a shameful situation as has developed here. We shall greatly appreciate some kind of gesture on your part to show to the world that we have not entirely forgotten our Christian training, or lost our moral equilibrium.

Most respectfully yours,

KATHRYN M. JOHNSON.



# Church - 1929

## MEMBERS OF THE EDUCATIONAL COMMISSION OF THE AFRICAN METHODIST EPISCOPAL CHURCH

By Bishop William A. Fountain,  
A.M., D.D.

*Christian Recorder*

The A. M. E. Church is definitely committed to the sacred cause of education.

The great purpose of education is to discover, to develop, to direct, to perfect, and to utilize all the forces of nature and all the possibilities in every human life for complete self-expression and for the highest service to the greatest number.

To perpetuate our great denomination, it is imperative that our educational institutions be carefully preserved, efficiently managed and liberally supported.

The great problem of the A. M. E. Church is the future of her educational institutions, and the making of our constituency educational minded. This is imperative if our great organization is to stand the stress and strain of tomorrow, and this, our Educational Commission appointed by the Bishops Council should have a reach forward in the direction of achievement. The fact is, that education and educational methods are in a state of transition and nowhere is this more true than in the South where the majority of our schools are located.

We must not be discouraged because of repeated failures. These should only nerve and challenge us to wrench success from seeming defeat. Able and conscientious men have, from time to time, been charged with the functioning of the system. They have labored assiduously with devotion and heroism to make the best of it in the interest of their constituency. Any failure to produce satisfactory conditions and results is not to be charged to their inefficiency. Even so, they have made much progress and rendered profitable service.

But the fact remains that our educational system needs and must have a genuine, modern reorganization from bottom to top, and be supplied with a scheme of support that is business framed and effective. The church is perfectly able to have a consistent and

efficient connectional system on a better financial basis.

Our educational system needs connectionalizing. We have over-emphasized our district systems so that we are scarcely able to put over a connectional program in our church. We have toyed too long with our educational institutions, both white and colored, of different denominations into larger institutions for greater service should at least force us to a real, modern, centralized connectional educational system. Our first act should be to study with expert authorities the defects and needs of our church educational system with a view to making recommendations to our constituted authorities and urge immediate action. We should not at any time be afraid to face ourselves and make the proper adjustment.

The 8% given annually from our Dollar Money fund should represent our endowment for our educational institutions.

Certainly, this is a small amount, but does it not point the way for a large endowment? Is not this sufficient to go before the great Educational Boards and organized philanthropists and sell them the real idea of what we are trying to do? I am inclined to think that we have more in a connectional educational board than we are willing to acknowledge.

"The Board shall exercise careful supervision over the educational work of the church, devise plans to increase the educational funds, audit the general secretary's accounts, advance the educational interests of the church, consider all claims upon the treasury, and make such appropriations as have been authorized by the General Conference and arranged appropriations for all money not otherwise provided for."

We have a moral and spiritual contract which will not permit us to break faith with our fathers who established these educational light-houses through tears and sacrifice, hence, our fond hope is that this commission appointed by the Council of Bishops, shall patiently, deliberately, and accurately determine, as far as possible, the present and future needs, the cause and effect, and urge its findings with constructive and courageous conclusions, which will bring general understanding and

co-operation which will command connectional and public support.

We desire to urge upon this commission to carefully examine and critically consider the entire educational system of our church; to recommend a reconstruction of its functions; a simplification of its procedure; a merging of struggling institutions so as to meet modern standards and make more efficient our educational institutions in the confines of our Connection.

I am inclined to think that this is the most important and progressive move made by the church in several years touching our educational interests.

Necessity is laid upon us to study our institutions critically with reference to the advancing standards and merging of educational institutions, looking forward to greater service to our community and connectional interests.

Much has been said as to what the General Conference shall do with reference to our educational institutions. I am inclined to think that the center of authority resides in our local board and that we are perfectly competent to give permanency and efficiency to our educational system in our great church. Let no obstacle deter us.

### SUGGESTIONS:

1. There is an unquestioned need for an expert survey of our connectional school system operated by our church. From a small and credit-based system of forty or fifty years ago, it has grown by spasmodic accretions into present shape and is manifestly too imperative to be much longer operated with consistency, and efficiency.

2. I am wondering if we could not secure the annual budget of all our connectional educational institutions, advise with and approve the same and through our secretary and publications assist in raising this budget, and thus make all our educational endeavors in Alabama planted in the central part connectional and give our secretary first hand information.

3. May we not devise a practical, workable program by which we may put our connectional schools on a sound financial basis and on the same plane as the other departments of the church?

4. Certainly, we can and should have an up-to-date teacher's agency for our eighteen educational institutions. This I am sure, would be welcomed by our institutions.

5. May we not request our efficient secretary to continue meeting the different educational foundations, study their methods, get their point of view so as to be able to make a definite approach to them for assistance and set to them our ability to raise money and what we are really doing for the cause of education.

6. Let us continue to urge the burning necessity of eliminating some of our educational institutions so as to make others more efficient.

7. Select two or three of our institutions and urge the highest standard of efficiency—Class A; and others as Class A secondary or Junior Colleges.

8. Suppose we formulate a challenging, workable program based upon our imperative needs, our present and future success, and present to the Bishops Council for their approval so as to get their co-operation.

I am of the opinion that a co-operative, workable, and religious program should exist between the educational, A. M. E. Sunday School, and A. C. E. League Boards, and that a committee should be appointed composed of the presidents and secretaries of the above named boards to look into the advisability of a co-operative effort for the training of intelligent, consecrated leaders.

### A HISTORICAL REVIEW OF THE EDUCATIONAL ACHIEVEMENT OF THE A. M. E. CHURCH IN THE STATE OF ALABAMA.

Inspired by the spirit of Bishop Daniel A. Payne, the first Negro College President in the world, the first Negro author of a published treatise on the Training of Children, and a great apostle of Negro education, some of the fathers of African Methodism in Alabama planted in the central part of the state an institution dedicated to the principle of service to God and to humanity, and the development of the Negro Youth morally, spiritually and intellectually.

The movement was stated by Drs. M. E. Bryant, W. H. Mixon, J. S. Shaw, and Mr. E. W. Stone, all of whom are deceased, but whose spirits, like that

of Bishop Payne, are still felt on the campus of the institution which was the object of their ardent labors. The management of the institution was vested originally in a group of Nine

so-called Legal Trustees, as follows: G. W. Allen, W. H. Mixon, C. W. Warren, E. W. Stone, W. B. Johnson, W. W. Frazier, D. C. Edmondson, R. D. Brooks Jas. W. Walker. Three of these, Drs. Allen, Edmondson, and Walker, are still active, the others are deceased. Although founded in the year 1889 the institution was not incorporated until 1903, four years later.

With Professor W. B. Johnson, as the first Principal, the institution began its work on the Fourth Day of November 1889, at which time Eighty-nine

pupils were enrolled. From its very beginning, the institution has been a success, and has grown in attendance each year. In the year 1891 the second

building was erected, and three years later, under the leadership of the late Bishop W. J. Gaines, "Gaines Hall," a handsome brick structure was erected.

In the year 1905 some twenty-one lots and six cottages adjoining the original plot, were purchased, and two years thereafter, under the administration of Bishop L. J. Coppin, a three-story frame building was erected as a dormitory for girls. This brought the total number of buildings up to ten, and the total acreage to four.

Under the enthusiastic leadership of Bishop H. B. Parks, the work of education was greatly stimulated, with the result that more than Ten Thousand Dollars was raised in one rally. This represented at that time the largest amount of money raised for Christian Education in the history of the State.

During the administration of Bishop I. H. Jones, ministerial efficiency became the watch word. The Theological Department was re-organized, and some Thirty young men matriculated under Dean R. E. Brooks.

With the coming of Bishop Lee there developed a rather progressive group among the leaders of the church which vied with the more conservative element in their support of the ideal and standards of education as set forth by the founders of our institution of learning. This period gave birth to the Greater Payne Idea which in spite of some set-back, has never ceased un-



In the year 1923, Bishop W. A. Fountain took charge of the work of the state . He brought with him splendid scholastic and administrative ability. Within a period of six months all discordant elements were brought together and some Fourteen Thousand Dollars was raised. Under him larger emphasis was given the work of college grade, and the Theological Department was organized into a regular School of Religion. During his administration of four years more than \$100,000.00 was raised for Christian education, 38 acres of land was purchased, and Fountain Hall, valued at \$100,000.00 was begun.

## Last of Eight State Conferences Held Here at Bethel Church Last Week

**REPORTING \$7,178.25 IN DOLLAR MONEY**

## Georgia Diocese Has 90,000 Communicants, 1200 Preachers and 40 Presiding Elders

The sixty-second session of the Georgia A. M. E. Conference which was held here last week at Bethel Church, was a record breaker both in attendance and in the amount of money raised. The conference got under way Tuesday night and adjourned last Sunday afternoon with the reading of the pastoral address by Bishop W. A. Hartsfield. Fourteen ministers were present at the conference. Among the representatives of the general departments of the church were Revs. M. A. Fountain, C. A. Wingfield, R. J. Jefferson, G. B. Jackson, I. G. Glass, J. Stringer, J. E. Brown, J. A. Hadley, J. T. Wilkerson, F. R. Sims, L. Taylor and David Norris.

Last week's conference was the Mrs. J. A. Fountain, the bishop's wife and conference accountant, of the Georgia diocese to close its affairs for the past year. The report was very gratifying and showed this conference to have raised more money than it has ever reported before, last year's record being surpassed in dollar money the amount of \$4,200. Total dollar money raised on the district

was \$7,072.00. Including the eight	Savannah district, Rev. M.	
episcopal districts, the amount of	T. Robinson, presiding	
money raised for educational pur-	elder -----	\$2,678.00
poses was \$65,000.00. Mrs. C. E.	West Savannah district,	
Bennett, conference missionary, re-	Rev. R. V. Branch, pre-	
ported more than a thousand dol-	siding elder -----	1,786.00
lars raised for mission work during	Wagawox district, Rev. W.	
the year.		

The local conference was attended by many distinguished churchmen and was made welcome to the city by Mayor Gordon Saussy in a very impressive speech. Among the prominent churchmen present were Bishop M. H. Davis of Africa and Kentucky, Dr. E. J. Jackson of Florida and Dr. A. S. Jackson of Dallas, Texas, educational secretary, all of whom delivered enlightening addresses.

O. P. Sherman, presiding elder	1,332.00
Blackshear district, Rev. A. Parker, presiding elder	981.50
Brunswick district, Rev. A. L. Sampson, presiding elder	921.75
<b>Total</b>	<b>\$7,178.25</b>

The following are the appointments as made by the bishop:

**Transfers**—Rev. T. J. Linton was transferred from the First

President W. A. Fountain, Morris Brown University, Dean H. Giles of Turner's Theological Seminary of Atlanta and Dr. W. B. Harris of Athens, treasurer, were the principal speakers on Friday night.

The next session of the conference goes to Mt. Zion A. M. E. Church, Waveross, Rev. F. Moore, pastor.

Rev. D. W. Stephens, pastor of Bethel A. M. E. Church, was re- turned for another year and was highly commended for the entertain- ment given the conference. Rev. W. O. P. Sherman was elected as

The appointments were announced Bennett, conference and district president: N. Alford, treasurer;

Savannah district—M. T. Robb: Matile Turner, secretary; G. D. Denson, presiding elder; St. Philip: J. L. Philpott, organizer; E. C. Sherman, Monumental station, W. B. Law: assistant secretary; W. H. and F. M. Pence: St. James station, J. R. Society, conference branch.  
Gardner: Selvania circuit, R. L. Brun: Wick district—A. L. Samp Heard: Townsley Chapel station on, presiding elder; St. Paul sta F. D. Jaudon: Moldey Pond: C. P. Hobbs: Payne Chapel circuit, B. W. Jones: Gayton circuit station, D. P. Manning: Bethel J. H. Murphy: Briar Creek circuit station, J. W. Bennett: St. Luke J. S. Jenkins: Effingham county station, M. Wilson: St. Andrew's circuit, M. S. McQueen: Clio circuit station, R. T. Brown: Glenaville circuit, W. E. Salmon: Rincon circuit station, B. W. Ward: Tarboro circuit, J. H. Lemmon: Haleyondale circuit station, H. E. McQueen: Eulonia circuit, J. E. Grant: St. Luke's station, J. P. J. Vine: Taylor Creek circuit, H. Este: Pooler Mission, L. Circuit, J. W. Maxwell, Silco circuit, Jones: Meldrim mission, J. E. Edge: C. H. Groover: Jones Circuit, G. field: St. Mary's mission, A. H. Fantroy: Gardi circuit, L. M. Conyers: Flipper Chapel mission, Cooper: Kingsland circuit, E. D. D. H. Hamilton: Baker Hill, E. J. Dunham: Glenmore circuit, R. P. Smith: Port Wentworth mission, & Willis: Thalman mission, W. Bax be supplied: Bird's mission, to be supplied, District evangelists, Rees L. P. Taylor, F. Lanier, J. T. Williams, J. E. Edgefield, W. H. and F. Missionary officers: R. S. Lawson, president; M. Parker, secretary; Rosa Williams, treasurer; conference W. H. and F. Society secretary, A. P. Bembry.

West Savannah district—Rev. V. geist.  
Branch, presiding elder; St. Philip station, B. S. Hannah; Bethel station, D. W. Stephens; Gaines Chapel station, T. J. Davis; Millen circuit, G. B. Hannan; Mt. Zion circuit, S. W. Grant; Metter circuit, G. H. Stokes; Portal circuit, R. P. Plummer; Statesboro circuit, A. D. Strutchins; Rocky Ford I. Smith; Graymont circuit, W. Holbybrooks; Davis Memorial, H. P. Pierce; Dover, W. Green; Blythe circuit, Scott Jackson; Thrift circuit, W. Rawls; Morris Brown mission, H. Williams; H. S. Johnson, evangelist; Thunderbolt mission, H. Broomfield; evangelists, Revs. W. Rawls, S. E. Garbett, H. J. Jenkins, W. H. and F. Society; R. Butler, district president; L. E. Bowman, secretary; Agnes Stephens, treasurer; State W. H. and F. workers, Mrs. L. Newton, Mrs. W. G. Hill Powell. Brownsville I. S. Lee.

Waycross district—W. O. P. Sherman, presiding elder; Gaines Chapman, station, Waycross, H. J. Peoples, secretary; Lizzie Williams, treasurer; S. Surrency, treasurer of special W. H. and F. M. Society funds.

Gaines Chapel station, Douglas, S. Dinkins; Mt. Zion station, Waycross, F. Morel; Willacoochee station, N. C. Welch; Homerville circuit, J. F. Duheart; Sandy Bottom circuit, J. W. Moultrie; Pearson circuit, A. W. Kemp; Lakeland circuit, J. A. Hawkins; Nichols circuit, E. W. Johnson; Coffee county circuit, S. M. Cooper; Broxton circuit, W. L. Fletcher; Lax circuit, W. C. Hannah; Douglas mission, S. M. Gordon; Barnhill mission, G. W. Borch; Fairfax circuit, J. W. Davis; Bushnell and Ambrose, J. W. Davis; Homerville mission, W. Hooten; Leliaton and Glory, R. Rowell; Herberville mission, R. Cooper; Milwood mission, S. S. Gibson, W. H. and F. Society; C. E.



# Church-1929 A. M. E. BISHOPS COUNCIL MEETS, PLANS REFORMS

**Bp. Gregg Makes  
Keynote Speech**  
7-6-29

**Adopt Resolution Condemning  
Ira T. Bryant**

DENVER, Colo., July 3—(AN P) Sweepish reform measures in the African Methodist Episcopal Church were endorsed by both the Bishops' Council and the connectional council at their recent meeting in Denver, Colorado, June 27-30, 1929. This annual gathering is the most significant gathering of A. M. E. Bishops, ministers, and laymen during the interim of the quadriennial general conference and virtually shapes the legislation of that august body.

The keynote was sounded in the sermon by Bishop John A. Gregg, and the address of the president, the Rev. A. Joseph Allen of Dayton, Ohio. As a result, five commissions were appointed. The Bishops appointed a commission to consider the merger and readjustment of certain of the A. M. E. Schools in order to meet the highest required standards of the General Education Board. The connectional council appointed a like commission to cooperate. A commission on Evangelism is to present a connectional evangelistic program. A commission on organic union is to foster the program already adopted by the general conferences of both the A. M. E. and A. M. E. Zion churches. A commission on social service is to present a program of connectional scope growing out of the program already adopted by the Fourth Episcopal District under the leadership of Bishop A. J. Carey, A. commission was appointed to work out the future policy of the connectional council, to which they

are to report at the next annual meeting in San Antonio, Texas. These adopted reports will carry the pledge of the members of the connectional council to make them effective by legislation at the next general conference.

## Condemn Bryant

The connectional council by an overwhelming vote adopted a resolution condemning Prof. Ira T. Bryant, secretary of the Sunday School Union at Nashville, Tenn., for taking the Sunday School literature, intended for the instruction of the minds of the youth, and diverting it into propaganda literature against individuals with whom he may have personal quarrels or disagreements. The same resolution was adopted by the council of bishops in their sessions.

Chicago was highly honored by both bodies in that Bishop Carey was appointed chairman of the Ecumenical Conference, Rev. A. Wayman Ward, pastor of Greater Bethel was appointed fraternal delegate to the C. M. E. General Conference meeting in Louisville in May, 1930 and made chairman of the commission on social service appointed by the connectional council.

All the bishops except Bishop J. B. Young, in Capetown, South Africa, and all the general officers except Rev. G. W. Allen, of the Southern Christian Recorder at Nashville, were present and made glowing reports of their work. The 50th ministerial anniversary of the senior bishop, Bishop H. B. Marks, was observed with a magnificent program. Editor Allen of the Southern Christian Recorder was sent a wire of congratulation upon the anniversary of his 25th year as editor.

The session was held in beautiful Shorter Community Church, rebuilt by Rev. A. Wayman Ward, with the Rev. J. M. Brown and Bishop Gregg as hosts.

## ARRIVAL OF REV. DR. SNELSON GUEST OF NEGRO PROGRESS CONVENTION

To Deliver Convention Address on  
August 1st

## Stresses Need for Negro Clergy

The Negro Progress Convention has caused to congratulate themselves on having procured Rev. Dr. Floyd Grant Snelson, M. A., Ph. D., LL. D., F. R. G. S., Pastor of Collymore Rock A. M. E. Church, Barbados, to

deliver the Convention Address. He spoke in the schools of Barbados. The eighth annual session of the Negro Progress Convention opens in the Town Hall on Thursday (Convention Day), especially when it is borne in mind that this distinguished member of the Negro race assumed his pastoral charge in Barbados but three months ago.

The Rev. Dr. Snelson, who is President of the 18th Episcopal District, A. M. E. Church embracing Hayti, San Domingo, Jamaica, Barbados, Trinidad, Brazil, and British Guiana arrived in the Colony by the R. M. S. "Lady Nelson" on Friday evening and was met by various officials of the Negro Progress Convention. His stay here will extend over a period of about twenty days.

## Meagre Wages.

In an interesting interview with a "Daily Chronicle" representative yesterday, he said that he was deeply moved by the meagre wages paid Negroes on the sugar estates everywhere in the West Indian Islands as compared with other parts of the world, and expressed the opinion that the social standards of the white ministry make it absolutely impossible for them to be leaders of Negroes or train them for leadership of themselves, even though they did their best to instruct them.

## Meeting With Governor of Barbados.

Born in the U. S. A., the Rev. Dr. Snelson spent a considerable portion of his youth in Sierra Leone, West Africa, where his parents were engaged in missionary work. He subsequently returned to the States where he finished his education and was superintendent for seven years of the A. M. E. Churches in Liberia, Africa.

He also spent three years in Bermuda (1906-1909) and went back to the U. S. A. for twenty years. Leaving New York in January for his new appointment in Barbados he passed through the various West Indian Islands, making a short stay in several of them and reaching his destination three months ago.

Since his arrival in Barbados he has been kept very busy. The Y. M. C. A. recently used him in a monster men's meeting and at Queen's Park last week he met His Excellency the Governor of the Island, Sir William Robertson, K. C. M. G., and discussed with him matters affecting public health at the invitation of the latter. He has also

## Delighted With The West Indies.

Interviewed yesterday, the Rev. Dr. Snelson said: "I have been delighted with my visits through the West Indian islands. I visited four different cities in Hayti, three other cities in San Domingo, four towns in Jamaica and Santiago, Cuba. I visited Port-au-Prince and was the guest there of the Agricultural Department of the United States Government. I spent three weeks in the Virgin Islands as the guest of the Rev. S. Christiani, a native of British Guiana, who is in charge of a splendid work there.

"I commend particularly the Virgin Islands schools.

"I spent a day at Antigua, the guest of Mr. Ross, a well-known merchant.

"I have been in Barbados three months. The citizens generally have been very cordial to me and have kept me very busy.

## Sole Regret.

"The sole regret upon my soul is the poor wages paid our people everywhere in the Islands as compared with other parts of the world. Forty cents a day, (of Punjab fame in India) in Bermuda and only three days a week is the standard wage in the Virgin Islands Church and Sir William Robertson, K. C. M. G. of Barbados, who contributes improvement upon this situation either regularly to our work."

in Hayti, Jamaica, San Domingo, or Barbados.

Dr. Snelson finally expressed the hope that during his short stay here he will be given the fullest possible opportunity to observe the entire need money. The hope of our group is community and added that it would Christian education, and fair pay for their labour ought to be the plan and chat with anyone—teachers or any-purpose of the rich men who flourish throughout the West Indian group. meeting him at St. Peter's Manse, Queenstown where he is staying.

"I find the people loyal to the flag, industrious, frugal, faithful to their institutions and their churches and a people like this deserve better wages.

"While the white ministry seem to do their best to instruct our people, yet the social standards absolutely make it impossible for them to be leaders of our people or to train our people for leadership of themselves. There ought therefore to be young men of our race in training as clergy for cathedral and chapel everywhere.

## Life-long Ambition Consummated.

"My visit to British Guiana consummates a life-long ambition to set foot upon South American soil and I hope to visit Brazil some day as I delivered my graduation oration—"The development of modern liberty"—from Atlanta University the very year that Brazil became a republic.

## Will Study Situation Locally

"We contend that if the race is ever to be anything it must develop from within and we are trying to inspire our people to self-development, self-help, and self-worthiness in the great family of men.

"I am here in British Guiana to see and study the situation of my people and to catch a vision of a larger future of success, prosperity, and citizenship.

## Friend Of Governors

"Among British Governors who have been my special friends in former years are Sir Frederick Cardew, K. C. M. G. of Sierra Leone, West Africa, Sir Josceline H. Wodehouse, K. C. M. G., who purchased a pew in my St. Paul Church and Sir William Robertson, K. C. M. G. of Barbados, who contributes improvement upon this situation either regularly to our work."

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he will be given the fullest possible opportunity to observe the entire need money. The hope of our group is community and added that it would Christian education, and fair pay for their labour ought to be the plan and chat with anyone—teachers or any-purpose of the rich men who flourish throughout the West Indian group. meeting him at St. Peter's Manse, Queenstown where he is staying.

—Southern Christian Recorder



# SWEEPING REFORMS FEATURE CONNECTIONAL COUNCIL MEET

(Photo on Picture Page)

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The keynote was sounded in the sermon by Bishop John A. Gregg and by the address of the president, Rev. A. Joseph Allen, Dayton, Ohio. As a result, five commissions were appointed. The bishops appointed a commission to consider the merger and readjustment of certain of the A. M. E. schools in order to meet the highest required standards of the general education board. The Connectional council appointed a like commission to co-operate. A commission on evangelism is to present a connectional evangelistic program.

A commission on organic union is to foster the program already adopted by the general conferences of both the A. M. E. and A. M. E. Zion churches. A commission on social service is to present a program of connectional scope growing out of the program already adopted by the Fourth Episcopal district, under the leadership of Bishop A. J. Carey. A commission was appointed to work out the future policy of the Connectional council.

The last four commissions were appointed by the Connectional council, to which they are to report at the next annual meeting in San Antonio, Texas. These adopted reports will carry the pledge of the members of the Connectional council to make them effective by legislation at the next general conference.

By an overwhelming vote, the Connectional council adopted a resolution condemning Prof. Ira T. Bryant, secretary of the Sunday School union at Nashville, Tenn., for taking the Sunday school literature intended for the instruction of the minds of the youth and diverting it into propaganda literature against individuals with whom he may have personal quarrels or disagreements. The same resolution was adopted by the Council of Bishops at its sessions.

Chicago was highly honored by both bodies in that Bishop A. J. Carey was appointed chairman of the commission on the ecumenical conference. Rev. A. Wayman Ward of Greater Bethel was elected fraternal delegate to the C. M. E. general conference, meeting in Louisville, Ky. in May, 1930, and made chairman of the commission on social service appointed by the Connectional council.

All the bishops except Bishop G. B. Young of Cape Town, South Africa, and all the general officers except Rev. G. W. Allen of the Southern Recorder at Nashville were present and made glowing reports of their work. The 50th ministerial anniversary of

od in his own church.

We believe that the tendency of the time is even among Baptists to give a larger and larger authority to a centralized board. It may be that some sort of a council if not a bishop will finally become the final arbiter or calling the pastors in our Baptist churches.

We shall watch the development with interest. It is not merely the affair of the Baptists. We Methodists are quite as anxious that our Baptist brethren have peace and prosperity as we are that we have them ourselves. The race must go up or down together. The same people belong to all churches. Church members of different denominations intermarry every day. Denominational lines must eventually be broken down. The Negro of the next generation will certainly start the demand for a getting together of all Negro Churches.

## HOW TO CALL OUR PASTOR

We do not publish the above from the "Review" with the view of belittling our Baptist brethren, but there are a great many things in the Negro church we have to consider not so much from a denominational point of view as from the point of view of racial life and development. We must base our policies on the facts of life. It is probably true that in the Baptist churches congregations have too much power if in the Methodist churches bishops have too much. And the way of equity is between the two. We Methodists are approaching this equity in giving laymen increased representation in general and annual conferences, and giving the congregations a large and larger right of petition, so that by to-day, by general consent, congregations are satisfied to make the bishop their appointing officer. That we keep down a great many of our church "fights", considering the frequency of our changes, is one of the remarkable things in the development of the Negro and shows that the Negro can be brought to discipline under his own leadership.

A white Baptist lawyer in Mississippi, welcoming a African Methodist Conference, said that he, although a loyal Baptist, really believed in bishops because it is the easiest and quickest way to get the best men in the best places; and that while mistakes were sometimes made, his experience was that these mistakes were not as costly as was the meth-



Church - 1929

# BISHOP GAINES MAY DECLARE CHURCH OUTLAW

City Has No Need For A

Community Church A. M.

E. Bishop Declares

COMMITTEE MEETS

ON DOUGLASS CASE

Findings Presented To Bi-

shop Gaines Who May  
Act Within 30 Days

Cosmopolitan Community  
Church, Madison avenue  
and Lafayette avenue, for-  
merly known as Cosmopol-  
itan A. M. E. Church is  
about to have its status de-  
fined.

The pastor of the church is the  
Rev. Frederick Douglass, who holds  
an evangelist's license in the Balti-  
more M. E. Conference and reported  
to the bishop several years ago that  
he had organized a mission.

The late Bishop J. Albert John-  
son preached at the opening of Cos-  
mopolitan Church, but declined to  
dedicate it when its officers refused  
to sign a document acknowledging  
their allegiance to the A. M. E. de-  
nomination.

Six months ago, it is understood,  
the Rev. Mr. Douglass wrote a letter  
to the bishop withdrawing from the  
conference. He is reported as say-  
ing he found it impossible to get  
consent of his members to join the  
denomination.

Withdrawal from the conference,  
however, is not legal under the dis-  
cipline, it has been pointed out. The  
pastor can only withdraw from the  
connection, that is, the entire church,  
or else he is deposed and unfrocked  
for cause.

Committee Named

A committee appointed by the an-  
nual conference at its last session  
met with the Cosmopolitan repre-  
sentatives at Cosmopolitan Church.  
The committee explained that the

Rev. Mr. Douglass is still a member  
of the conference, that the doors of  
the denomination had always been  
open to this new congregation and  
are still open to it, and that no as-  
sessment is levied upon the church  
and its congregation, but that they  
pay as they are able to pay for the  
support of religious work.

It is reported that the church asked  
for time to consider the proposi-  
tion.

They thought they might be able  
to give a definite answer within six  
months or a year. The committee  
granted 30 days. Should the church  
decide to join the A. M. E. denomi-  
nation it will be received in full  
standing. The Rev. Mr. Douglass is  
already a member of the Baltimore  
Conference.

Should it decline to enter the de-  
nomination no action can be taken  
against the church congregation. It  
is believed, however, that Bishop A.  
L. Gaines would appoint a commit-  
tee to try the Rev. Mr. Douglass for  
violating the discipline of the church  
and sowing dissension. If it finds  
him guilty he would be expelled, and  
his church remains without the law  
of the denomination.

At Preachers Meeting

There is no need of a community  
church in a city like Washington or  
Chicago. Bishop Gaines told the A.  
M. E. Ministers Meeting, Monday at  
Bethel.

The community movement is rec-  
ognized by the Federal Council of  
Churches, but it is designed for towns  
which have two or more small  
churches. There the community  
church enters, secures the union of  
the group into a single non-denomi-  
national congregation and replaces  
the several struggling bodies with  
one healthy church.

TRIBUNE  
CHICAGO, ILL.

JAN 20 1929

## Bishop Carey Buys Church for Colored Congregation

Bishop A. J. Carey of the Chicago  
Conference of the African M. E.  
Church, yesterday bought the Wash-  
ington Park Congregational church at  
5339 South Michigan avenue, lot  
75x161, for a reported \$32,000. It will  
be used by the Carey chapel, of which  
the Rev. W. W. Harris is pastor.  
Theodore B. Prescott of G. H. Schnei-  
der & Co., and A. B. Hall of Hall &  
Ellis were brokers.

## BISHOP FLIPPER OPPOSES METHODIST CONSOLIDATION

Daytona Beach, Fla., March 1st.—  
Bishop J. S. Flipper, in an address  
last Thursday before the South Fla  
A. M. E. Church annual conference  
in Allen Chapel, stated that he oppos-  
ed the organic union of Methodist  
bodies, because the churches are dif-  
ferent in the practice of Methodism  
the A. M. E. Zion church standing  
for the ordination of women to the  
ministry, while the A. M. E. church  
has been and is now, opposed to wo-  
men ministers, and the law of the A.  
M. E. church forbids any bishop to  
ordain a woman. Mrs. Mary McLeod  
Bethune, noted Florida educator, de-  
livered an address commending Bis-  
hop Flipper, Rev. H. W. Fayson, pas-  
tor of Allen Chapel and his wife had  
the cooperation of Daytona Beach  
citizens in caring for the delegates.

Presiding Elders E. J. Jackson, G.  
W. Hawkins and H. Y. Tookes, re-  
quested assistance of the churches for  
the unit in the storm area. The pre-  
siding elders who assisted the Bishop  
were Revs. S. A. Harris, J. J. Harris,  
G. J. Oates and R. B. Brookins. Mrs.  
Julia L. Brooks, president of the Wo-  
men's Missionary Society, presided  
over meetings of that body. President  
A. B. Cooper and Dean W. G. Alexan-  
der of Edward Waters College gave  
educational addresses and received  
\$900 from the conference for the  
school.

## A. M. E. BOARD OF CHURCH EXTENS'N MAKES REPORT

The Church Extension Board of the  
A. M. E. Church met at the office of  
the secretary last Wednesday and the  
meeting was attended by the various  
members of the Board. Miss M. B.  
Thomas, who has been the acting sec-  
retary since the death of Dr. Johnson,  
submitted the following report:

Report of the Auditing Committee  
first year, 1928-1929.

Washington, D. C.

April 16, 1929.

To the Chairman and members of the  
Church Extension Board of the A.  
M. E. Church in session.

Brethren:

We the committee appointed to  
audit the accounts of the Secretary-  
Treasurer of the Church Extension  
department have made the following  
report:

We have had before us all in our  
possession the books, receipts and the  
reports as rendered to the Board by  
the Acting Secretary-Treasurer, Miss  
Marie P. Thomas. We have examined  
them carefully and find them correct.

Total receipts from April 1, 1928, to  
March 1, 1929, \$33,794.89.

Cr. cash brought forward from  
March 31, 1928, \$41,821.87.

Grand total, March 31, 1929, \$75,  
167.66.

Disbursements to March 31, 1929  
\$38,536.55.

Cr. cash balance March 31, 1929,  
\$37,080.21.

Preferred liabilities, \$19,603.30.

Net balance to April 1, 1929, \$17,  
176.91.

Because of the sudden taking away  
of the Secretary-Treasurer of this de-  
partment just following the General  
Conference and in the beginning of a  
new quadrennium, caused the depart-  
ment to suffer hardships, possibly  
greater than at any other time in the  
history of the department. Notwith-  
standing the committee still commends  
the excellent business methods with  
which Miss Thomas, Bishop Johnson

has conducted the department and we  
are very much under obligations to  
Miss Thomas Bishop W. D. Johnson  
who carried on the work since the  
death of Dr. Johnson without a break.

A. J. WILSON,

J. M. WISE,

N. B. MORTON,

Committee.

Rev. A. J. Wilson, of Raleigh, N. C.,  
was elected to succeed the late Dr.  
Johnson as the secretary of the Board  
of Church Extension. The Board com-  
mended Miss Thomas, the acting sec-  
retary, for the efficient manner in  
which she conducted the work since  
the death of Dr. Johnson.

## DR. A. WILSON HEADS A. M. E. EXTENS'N BD.

WASHINGTON, D. C., April  
24—(ANP)—Dr. A. J. Wilson,  
of Raleigh, N. C., has been elect-  
ed secretary of the A. M. E.  
Church Extension Board to suc-  
ceed the late Dr. Johnson.

At the session of the church-  
men, when Dr. Wilson was elected  
the meeting took the form of a  
miniature conference, with bish-  
ops, church officers and aspirants  
present. Dr. Wilson was named on  
account of his years of effective  
service for the denomination  
which at the Chicago conference  
placed him in the running for the  
bishopric. He has been a potent  
factor in the church for a num-  
ber of years and brings to the of-  
fice years of experience as a min-  
ister and an executive.

Among those who attended were  
Bishops Ransom, Vernon, Jones,  
Heard, Gregg, Gaines, and Davis,  
Drs. R. R. Wright, Jr., E. M. Bax-  
ter, John R. Hawkins, and sever-  
al other officers of the A. M. E.  
church. Dr. Wilson was formerly  
head of the Episcopal Committee.



# A Reply to Drs. Bryant and Ransom

By Bishop S. L. Greene

We use the "Caption" REPLY TO DRS. BRYANT AND RANSOME; we trust not in the common or ordinary sense; implying a retort of vile vituperations, insinuations, etc., for God forbid that I as Bishop should ever allow myself to sink to such depths whatever be the occasion or provocation. But to correct a false impression that might have been made unintentionally or otherwise I submit the following:

My readers will recall that I have been out on the high seas for the most part since February 1st, and it was only upon my arrival at Trinidad, British West Indies that copy of the "Allenite" was handed me and to my painful regret and surprise I read the articles referred to and I make bold to affirm that no such accusations as to motive or purpose could have been farther from the truth than these two published statements and as to "Principles" referred, to of course we leave that to the judgment of the reading public and later to the Council of Bishops, which meets in June next.

I will in beginning however plead guilty to the same ignorance of conditions in the West Indies and South America that the learned Dr. Bryant acknowledges so far as the time of his first writing is concerned, I presume like myself he refers to ignorance of the condition and state of our A. M. E. Work and not to "Economic Conditions" for all that is easily accessible in most of the Encyclopedias. When I allowed myself to stand for the Tennessee Vacancy, I held a similar opinion as to the state of our work in the West Indies and South America and feeling that with youth on my side, I could easily superintend both fields as certainly two of my immediate predecessors had done with Louisiana in addition; each of whom was given still another field at the resignation of Bishop Lee and the death of Bishop Coppin respectively; and to my recollection not a dissenting voice was raised in the church. My viewpoint was that I felt able and willing to do more work

for the A. M. E. Church.

On coming to the field however I have been wonderfully enlightened (As I presume my two learned friends would be upon a similar visit) I find that if there could be any excuse for more work it certainly could not be upon the grounds that there was a lack of work here or at least, opportunity for work for the possibilities are indeed marvelous. If there is any handicap at all it verily lay in our woeful lack of finance to properly prosecute it.

Be it understood that for a Bishop to live here according to the estimate the people here have of an A. M. E. Bishop as comparing favorably with what they have always had in the "White Bishops" of Catholic; Anglican and Wesleyan Methodism will require considerable finance in order to be able to meet even the most modest demands if our work is to be helped as a reason of his presence and I question most seriously if it would not work a greater disadvantage than abiding the time when the Church is able to make at least a gesture toward making the proper provisions.

Unlike perhaps that of any other of other such appointments—but all this our Mission Fields, this work is distributed among many islands thus making the expense of Ocean and Auto travel at all but prohibitive prices to make any practical headway; exception about as we are doing it. Besides the item of travel and Episcopal Residence like unto provisions of the other operating churches is fundamentally indispensable for respectable functioning—a matter which at present is not as much as being thought of so far as making any provision for it.

In order however that there be no room for misjudging my motive; I make it plain that so far as any desire to neglect the work given at the General Conference or either to unduly crave for "Home Work" that is far from my remotest thought whether a personal enlightenment and a devotion the time of the "Philadelphia Council or now" and further I make bold to declare that if the Council of Bishops June should care to reverse their decision and relieve me of Tennessee together, I shall not offer a single objection. I shall then up to the full

measure of the ability of the Missionary Dept., to make possible together with my salary if needs be do what I can in the West Indies and South America; gladly making residence in Trinidad where I now chance to be and which is a most elegant little Island and City; and glorious people. Until then I shall continue to function in Tennessee and the 18th District with a conscience void of offense.

As to Dr. Snelson may I say that while I consider him a splendidly capable man all that was said about his being "Presiding Elder" of South America and The West Indies is and was ever an unfortunate and needless error—especially so far as carrying the idea of "Superintendent for the Field." Early in the Fall I learned I had one vacancy "Barbadoes" and offered it to him which carries with it the position also of Presiding Elder but not wanting to make a definite appointment I gave him appointment as Presiding Elder within the 18th District; having Dr. Snelson to fully understand that I would make it read Barbadoes District at Conference or some other definite point if it occurred better to send him elsewhere after reaching the field. He is now stationed at Barbadoes and also holds the position of Presiding Elder Barbadoes District corresponding to that of six

other such appointments—but all this matter about traveling the entire field is erroneous as it would be unthinkable making the expense of Ocean and Auto able and impractical.

And now as to the inferred allegation Committee I feel ashamed for my learned friend. What could have been his motive? No one is better prepared to know the fallacy of such a statement than Dr. Bryant himself; being a member of said Committee and to intimate that with such a personnel such could have been even remotely possible. Why refer to paying one's own expense? I perhaps like a many other ministers have paid my way to meetings all my ministerial career; and at many times when I could have had nothing more in view than my own personal enlightenment and a devotion that is quite characteristic of many ministerial and lay devotees. It is entirely nothing new my good friend How could such be alleged even in the interest of a personal preference? This is the right of any man!

Finally may I say again to the Church at large that so far as I am personally concerned I am well pleased with my lot. More than that our possibilities here are marvelous! I still think however that we are of necessity obliged to continue our present plan of operation; working toward an Episcopal Resident status; still if the Council of Bishops thinks different when we meet I shall gladly say Amen; but on the other hand if it says not I shall continue with "Malice towards none" but a courage and willingness to do my duty as God gives me light to see.

Yours in His Name,

S. L. Greene,  
20 Woodford Street,  
Port of Spain,  
Trinidad, British West Indies

## Bishop Carey Qualifies

The AFRO-AMERICAN has not approved the mixed activities of Bishop A. J. Carey of Chicago.

Bishop Carey, we think, should be either a bishop or a politician. He should give up his bishop's seat or his office as Civil Service Commissioner.

We have disapproved also of his use of political methods at the last General Conference of his church, to gain the presidency of the Chicago area.

All in all, the Chicago prelate has come under the ban of our editorial disfavor; but last week, addressing the annual convention of Shriners, Bishop Carey said: "I am in favor of social equality and I have no patience with those who say they are not."

By this utterance alone, Bishop Carey shows his unfitness to belong to the "National Association of Yes-Men."

His sins are forgiven him. He is welcome to full membership in the AFRO'S own Radical Club.

## Dr. Churchstone Lord

### Back From Dutch Guiana

The Rev. S. E. Churchstone Lord, who went to Nickerie, Dutch Guiana, to take the pastorate of the Shiloh A. M. E. Church in October, 1928, returned to the United States on Saturday, June 15, for a three months' vacation in the hope of improving his health.

During his stay in the Caribbean territory, he appeared in the Town Hall, Georgetown, Demerara, British Guiana, where he delivered a lecture on the "Gospel of Industry," based on the Tuskegee Institute idea. Dr. Lord graduated from that institution under the administration of the late Dr. Booker T. Washington, its founder.

The lecture had for its presiding officer the British governor-general, Sir Gordon Guggisberg, who had paid a visit to Tuskegee Institute, following a long period of service in South Africa, and who paid a

glowing tribute to the worth of the Booker Washington industrial plan. The governor endorsed the proposition of the establishment of normal and industrial school in Guiana along similar lines.

While in this country, Dr. Lord will ask for aid towards carrying on this work, which, he says, has been approved by Bishop S. L. Greene of the A. M. E. Church, who is in charge of the district which embraces the West Indies and South American churches.



Church—1929  
**Thunderous Applause Greets Passage  
of Legislation at Church Meet**  
**Bishops' Council, Zion**  
**Church, Holds Session**  
Connectional Council of A. M.  
E. Z. Denomination Holds  
Sessions

Special to Journal and Guide

Hartford, Conn.—Thunderous applause greeted legislation passed at the 30th session of the African Methodist Episcopal Zion Church Connectional Council, providing for financial report of the several church departments for the year ending May 31, 1930 and each year thereafter.

One wing of the church has been contending for this legislation for several years. After heated debate, the measure was carried by a large majority.

The sessions were held July 10-11 inclusive at the Main St. A. M. E. Zion Church, this city, and were presided over by Bishop Frederick Miller Jacobs of Brooklyn. Bishop W. J. Walls was Bishop-host of the council and Dr. W. O. Carrington entertaining pastor.

Coolidge Invited

Bishop Walls invited former President Calvin Coolidge to speak but the former chief executive declined because of other pressing engagements. In his letter the president praised the Negro's record as "very impressive."

Governor John H. Trumbull of Connecticut spoke at one of the meetings declaring that "in this great country of ours, if we are true to the Constitution, there must be equality granted to all race groups without prejudice. It is up to you to see that your young people have an adequate education for life. I believe that with equal education and opportunity you will rise to the same heights of achievement as any race."

Bishop Clement Speaks

Bishop George Clinton Clement, Louisville, Ky., insisted that the Negro must stand for law and order with other American citizens.

President William J. Trent of Livingstone College, Salisbury, N. C., outlined the quarter-million dollar campaign of that college. Others to make timely speeches were Mrs. Mary Johnson and Bishop L. W. Kyles of Winston-Salem, N. C.

Bishop Kyles delivered the Council sermon on the subject, "The Significance of Insignificant Things." "The Church and Social Relations" was the topic of Rev. S. G. Spottswood, Indianapolis. Bishop B. G. Shaw, Birmingham, Ala., spoke on "Evangelism." George E. Haynes, secretary of the Federal Council of Churches' Commission on the Church and Race Relations spoke on economic and agricultural aspects of interracial relations.

Reports rendered showed that the financial department had received during the year more than \$170,000 and that more than \$250,000 had been expended by the several departments of the denomination.

Hartford, Conn.—The thirtieth session of the A. M. E. Zion Church Connectional Council, composed of the bishops, general officers and members of the administrative boards, met in the Main Street A. M. E. Zion Church, Hartford, Conn., July 10 to 11. The Council was presided over by Bishop Frederick M. Jacobs of Brooklyn, N. Y. Bishop William J. Walls was the bishop-host of the Council, with Dr. W. O. Carrington as entertaining pastor.

Former President Calvin Coolidge, invited by Bishop Walls to speak at the meeting, sent the following letter to the Bishop:

My dear Bishop Walls:  
"Your kind invitation to address the meeting of your organization at Hartford has been received. I regret that other arrangements make it impossible for me to accept."

"I trust that your conference will in every way successful in its efforts to offer the colored people of this country additional opportunities for their improvement. The record that they have made in the past fifty years is very impressive and should be of particular interest to those of you who are interested in their economic, educational and religious welfare. I extend to you my congratulations on the progress already made and my best wishes for your continued success."

The feature address of the Council was made by Governor John H. Trumbull of Connecticut, who said that the colored citizens have access to his office on the same footing with other citizens. "In this great country of ours, if we are true to the Constitution, there must be equality granted to all race groups without prejudice."

Referring to the Price Memorial Drive for a quarter of a million dollars for Livingstone College the Governor said, "I know something of what Livingstone College has accomplished for the education of your race. It is up to you to see that your young people have an adequate education for life—I believe that with equal education and equal opportunity that you will rise to the same heights of achievement of any race."

The Governor was responded to by Bishop George Clinton Clement of Louisville, Ky.

A speech presenting the Livingstone College drive was made by Pres. William J. Trent of Livingstone College.

Reports rendered showed that the Financial Department had received during the year more than \$170,000 and that more than \$250,000 had been expended by the several departments of the church.

**WHAT DOES EQUAL  
VOTING POWER TO  
THE LAYMEN  
IMPLY?**

*Star of Zion*  
By Aaron Brown

At the recent General Conference voting power was given to the laymen equal to that of the ministers. This is a concession that laymen have long clamored for, and after many years of discussion and consideration the ministers favored it or at least a majority of the ministerial delegates, and the measure was passed and became law. This enables the laymen to take a part in passing upon all matters that may come before the General Conference including the election of Bishops and General Officers, assessing the budget and disbursing the receipts.

In the local church laymen may exercise all the power that belongs to them in matters of finance and church government. At the district and annual conference laymen may also be heard, and I for one, would like to see laymen attend these meetings in larger numbers and know about everything that goes on. There are no matters that relate to the economic operation of the church that should be kept from the laymen, and more and more laymen should follow up the financial transactions of the local church, and the district, annual, and General Conferences. More active interest means the acceptance of more responsibility, and acceptance of more responsibility by the laymen would mean more money for the church, increased attendance and a greater spirituality.

The A. M. E. Zion Church needs a better system of financing and in this regard we could use to great

advantage the business experience and expert knowledge of finance possessed by some of our laymen. Short term notes, carrying extreme interest charges, and the paying of large bonuses have about ruined us. Coming up as a minister, going on to a big pulpit, to a General Office, or to the bishopric does not make one an expert financier. We have experimented with the job of financing the church for a long time, changing from one system to another, and we are still botching it.

I think that the law that emancipates the laymen of the A. M. E. Zion Church implies all of these matters, and more. Laymen must not wait to be invited into the service but step in on their own initiatives, and, if necessary, push in. Laymen should not lay dormant until the General Conference and come up to the quadrennial meeting just to vote, but take hold in the local church, conventions, district and annual conference, and then come to the General Conference with knowledge, experience and a program, growing out of service in all stages of church work.

To this effect there is increasing lay activity in some sections of the church, but there is not enough. This kind of lay activity should cover the whole church. Too long has it been the order in the A. M. E. Zion Church that Bishops, General Officers, ministers, and other officials should run everything without let or hindrance. The people who pay 99 per cent of all the money to run an organization do not have to tolerate any system that leaves them out. To correct this laymen have the remedy in their own hands, and in a spirit of cooperation and Christian intent, laymen should apply the remedy when necessary.

Let laymen throughout Zion rise up and become more active in every way possible to help the church, increase the revenue, build up the attendance, and add to the membership. If this is done in the proper spirit it will suggest a cure for many of our ills.



# Church - 1929 Zion Bishops Hold Council

Meet in Louisville to Discuss Connectional Plans; To Raise \$250,000 For Livingstone College At Salisbury.

LOUISVILLE, Ky., Jan. 17.—(A. N. P.)—Louisville is the host this week of the Bishop's Council of the A. M. E. Zion Church. Gathered here from every part of the country are the bishops and general officers of the Zion connection. The session was opened Wednesday morning by Bishop C. C. Alleyne at the Broadway Temple A. M. E. Church. Bishop E. D. W. Jones is in charge of the council.

One of the objects of this meeting, which is very important, is the raising of \$250,000 for Livingstone College, Salisbury, N. C. The General Education Board of New York has pledged \$75,000; James Duke, \$25,000, and Julius Rosenwald, \$10,000, and the A. M. E. Zion convention, \$125,000.

Dr. W. J. Trent, who is president of the college, was very much in evidence during the week and delivered one of the principal addresses.

There were bishops, general officers and more than 100 visitors present among the most prominent being Bishops E. W. D. Jones, G. C. Clement, Louisville; I. W. Wood, Indianapolis; P. A. Wallace, Brooklyn; B. G. Shaw, Birmingham; W. J. Walls, Charlotte, N. C.; I. W. Martin, Los Angeles, Cal.; L. W. Kyles, Winston-Salem; Alleyne, N. Y.; F. M. Jacobs, Brooklyn; J. S. Caldwell, senior bishop, Philadelphia; Rev. H. C. Weedon, Louisville; H. T. Medford, Washington, D. C.

Bishop Clement, who resides in this city, entertained the bishops at an old-fashioned Kentucky dinner. The Friday night exercises brought out a large crowd of citizens to hear the addresses delivered by the bishops. There was great enthusiasm after the address delivered by Dr. Trent telling in detail about Livingstone College. It is expected that the amount of money desired will be raised without any effort.

Many of the bishops remained over until after Sunday and preached at the different churches. Bishop W. J. Walls, who formerly pastored in this city, was the chief speaker at Broadway Temple Sunday morning, where he was greeted with a large audience. The meeting of the Bishop's Council was a most successful one and much business was transacted during the four days session, all left promising to do all in their power to raise the amount of money for Livingstone College.

day morning, where he was greeted with a large audience. The meeting of the Bishop's Council was a most successful one and much business was transacted during the four days session, all left promising to do all in their power to raise the amount of money for Livingstone College.

## LABORED AT A MOUNTAIN AND BROUGHT FORTH A MOLE HILL

The efforts of the Bench of Bishops of the A. M. E. Zion Church at their annual council in Louisville, Kentucky, early in January is a striking illustration of laboring to bring forth a mountain but ending in bringing forth a mole hill.

The address of the bench issued to the public has the color of not expressing the views of the bishops. Possibly, it expresses the views of a part of them, but not of all of them. In fact, it is hard for the public to tell whether it is an ecclesiastical address for the spiritual welfare of the church, or a political document to boost the Democratic, or liquor party. It not only looks bad for a high church functionaire, like a bishop, to support the candidate of strong drink, but it is a reflection upon the Christian intelligence of the church they represent. The address, as published in the Star of Zion, was little less than a plea to the American people to support the Democratic Party; to support the man whose one object was to bring down prohibition and temperance in the country, and to substitute in their places intemperance and the sale of intoxicants by modifying the Volstead Act, or repealing the Eighteenth Amendment. That part of the address published in the official organ of the Church which must have been the salient points, if not the body of the address, argued more about politics, with Democratic inclinations, than it did about the welfare of the Church.

The address openly advised the Church, over which the bench has immediate control, to divide its vote between the two major parties. This advice was given in the face of the fact that Mr. Hoover stands for temperance, is against discrimination, disfranchisement, segregation and for race equality; while the Democratic Party stands for the modification or repeal of our prohibition laws, for segregation, disfranchisement, jimcrowism, peonage, and for a general limitation of the Negro's liberties and possibilities as an American citizen; and in spite of the fact that the democratic governor of Mississippi had just announced that his state had neither the time or the money to investigate a lynching where a member of the bench's race had been burned at the stake without trial or an opportunity to establish his innocence. This is the party that the Zion bishops in solemn convocation assembled, invoking the blessings of God, appealed to their church to vote for—to quit voting for the party that gave them their freedom, enfranchised them and to vote for the party that burned a member of their race at the stake, that hanged them to limbs and butchered them with the savagery of heathens.

We do not take the position that the Church should not take a part in politics. The Church should take a part in all moral questions, whether they are political or what not, but in all the Church's dealings it should stand for righteousness and justice to all men. It should not be influenced by prejudice or money, but act upon the principles of the Gospel of the Lord and Saviour, Jesus Christ, as taught by the Master when among men.

A member of this bench was one of the three bishops who deserted

A. M. E. Z.

the cause of temperance in the last national campaign and voted for and supported the candidate who stood for liquor and the repudiation of the national prohibition law. The people repudiated this bishop along with the other two for their desertion of the flag of temperance and support of the flag of intemperance; and possibly this wayward son influenced the majority of the bench to issue this address as an attempt to make a defense for the Democratic Party.

But, be that as it may, we do not believe that the address from Louisville represents the Christian character of the A. M. E. Zion Church, one of the most intelligent and consecrated Church institutions working for the furtherance of Christian religion among the people of the earth. We know several of the prelates of the Bench, and we know that this address, undertaking as it does to obscure its real purpose, does not reflect the views and sentiments of the majority of the bench. Any reflections or aspersions cast upon the bench in this article is intended for those who are guilty, and not for those who are innocent.

## Women In Ministry Given As Reason For Opposing Methodist Church Merger

Bishop Flipper Says A. M. E.'s and A. M. E. Z.'s Have Different Views.

By REV. P. M. BEVERLEY

The South Florida annual conference of the A. M. E. church, which met in Allen Chapel A. M. E. Church from February 20 through the 24th, was the scene of excitement when Bishop J. S. Flipper, who presided over the sessions, stated that the reason he opposed the organic union of Methodist bodies, was because the churches are different in practice of Methodism. "The A. M. E. Zion church stands for the ordination of women to the ministry, while the A. M. E. church has been and now is opposed to women ministers, and the law of the A. M. E. church forbids any bishop to ordain a woman," said Bishop Flipper.

Rev. H. W. Fayson, the pastor of Allen Chapel Church, and his wife, had the full cooperation of the citizens of Daytona Beach in entertaining the visitors. Mrs. Mary McLeod Bethune delivered an address on Thursday afternoon commending Bishop Flipper for his broad spirit to all racial institutions and organizations.

Presiding Elders E. J. Jackson, G. W. Hawkins and H. Y. Tookes are all in Daytona Beach asking for the assistance of the churches for the churches of the storm area.

The presiding elders who assisted Bishop Flipper in the Sunday morning services were Revs. S. A. Harris, J. J. Harris, G. J. Oates and R. B. Brookins.

The woman's missionary meeting, which was held on Friday afternoon was very interesting and enthusiastic. Mrs. Julia L. Brooks, the state president, and Mrs. Francis Harris, the conference president, delivered very interesting addresses. Mrs. M. P. Chappelle and Mrs. J. B. Epperson enlivened the occasion with singing. Revs. M. Peter Chappelle and G. F. Bartel read very good reports on education and church extension.

President A. B. Cooper and Dean W. G. Alexander of Edward Waters College delivered addresses on educational night after which \$900 was raised for the school.



# A. M. E. Zion Church

## In 135th Congress

HARTFORD, Conn., July 1.—In the 135th year the A. M. E. Zion Church brings its Council of Bishops, general officers and boards, known as the Connectional Council to New England.

The meeting is called to assemble at Hartford, in the Main St. (Pearl St.) A. M. E. Zion Church, July 10 to 15. The New England Conference, which is host, held its session in Boston at the Columbus Avenue Church, June 12 to 17.

Elaborate plans have been projected by both the Conference and the Church of Hartford, for the entertainment of the delegates and visitors to the Council, who will come from all the states as far west as the Pacific Coast, and as far south as the Gulf. Representatives from Africa and the West Indies Islands will also be in attendance. The twelve bishops will all be present except Bishop W. W. Matthews who is in Africa, and the twenty-one general church officers heading the various departments. The bishops to attend are: J. S. Caldwell, Philadelphia, Pa.; L. W. Kyles, Winston, Salem, N. C.; G. C. Clement, Louisville, Ky.; J. W. Wood, Indianapolis, Ind.; P. A. Wallace, Brooklyn, N. Y.; B. G. Shaw, Birmingham, Ala.; E. D. W. Jones, Washington, D. C.; W. J. Walls, Charlotte, N. C.; J. W. Martin, Los Angeles, Cal.; C. C. Alleyne, North Pelham, N. Y., and Frederick A. Jacobs, Brooklyn, N. Y.

The work of the denomination both home and foreign will be reviewed and the reports of the officers by the various boards. The daily sessions will be given over to the discussion of the program of the church. Every department of the church's activities will be gone over by this body. Among the subjects foremost for consideration are: Foreign missions, home missions and church extension, religious education, a program for youth, labor and social problems affecting the race and the country, the quarter million dollar equipment drive known as the Price Memorial Campaign for Livingston College, the chief school for the denomination at Salisbury, N. Y.

C., and the cause of education for the Negro in the South.

The opening sermon will be delivered Wednesday morning at 11 o'clock perhaps by Bishop L. W. Kyles, and communion will be administered.

## DIRECTORY of Bishops and General Officers

1. New York, Philadelphia and Baltimore, Virginia: Bishop J. S. Caldwell, D. D., 1420 Christian St., Philadelphia, Pa.

2. Western North Carolina, Central North Carolina, Blue Ridge: Bishop L. W. Kyles, A. M., D. D., 1612 N. 14th St., Winston-Salem, N. C.

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4. Albemarle, North Carolina, Georgia, South Georgia, South Mississippi, Bishop J. W. Wood, D. D., 1231 Cornell Ave., Indianapolis, Ind.

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7. South Carolina, Pee Dee, Palmetto, Kentucky: Bishop E. D. W. Jones, A. M., D. D., 1739 S Street, N. W., Washington, D. C.

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10. Western New York, Indiana, Oklahoma, Texas, South Florida, Bishop C. C. Alleyne, A. M., D. D., 508 Seventh Avenue, North Pelham, N. Y.

11. Bishop W. W. Matthews, West Secy. Young Women's Department, Mrs. W. D. Battle, 121 New York Ave., N. W. Washington, D. C.

12. West Tennessee and Mississippi, Arkansas, North Arkansas, Louisiana, Demerara, Brazil, West Indies: Bishop F. M. Jacobs, A. M., D. D., M. D., 77 Bainbridge St., Brooklyn, N. Y.

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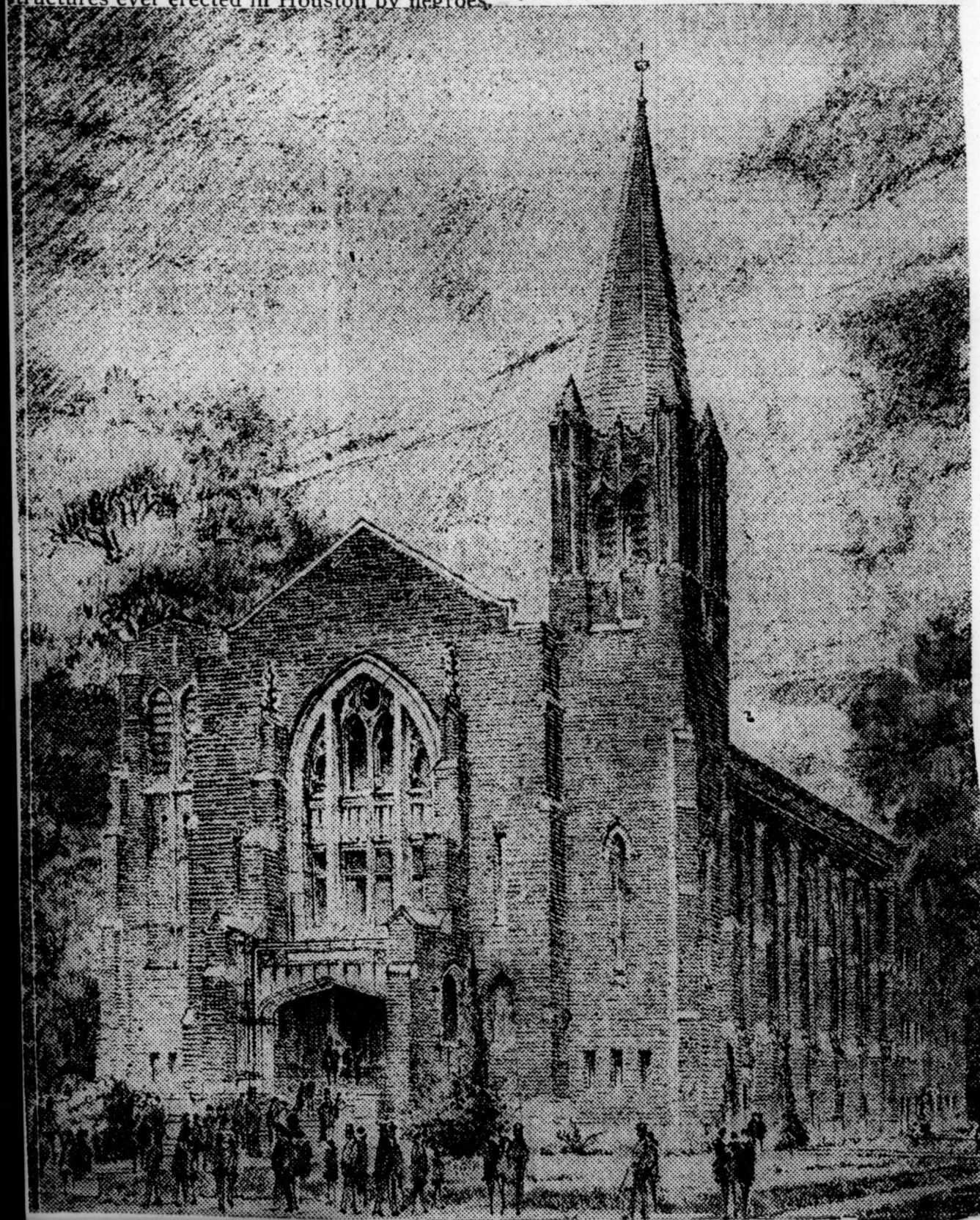
Baptists.

Church - 1929  
HOUSTON, TEX.  
CHRONICLE

DEC 22 1929

# PROPOSED ANTIOCH BAPTIST CHURCH ON WEST DALLAS

Architect's sketch of the Antioch Baptist Church to be built at West Dallas and Fredericks is shown above. The church will cost \$150,000 and will be one of the most imposing structures ever erected in Houston by negroes.





Church - 1929

# \$2,483.63 RAISED BY THE GENERAL ASSOCIATION, AND \$10,161.30 BY THE MISSIONARY AND EDUCATIONAL

## Convention Closes After Enthusiastic Four-day Session at Central Baptist Church - Salem Selected as Next Place of Meeting.

Reporting \$10,161.30 raised during the year for education and missions, the Woman's Baptist Missionary and Educational Association of Virginia which had been meeting in joint session with the Baptist General Association closed its twenty-ninth annual session at Central Baptist Church Friday night following a four-day meeting. During the same service the Baptist General Association brought to a close the 31st annual meeting. The sessions closed with great enthusiasm as the reading of the reports disclosed the remarkable work this group of Baptist women of Virginia had performed during the year. Of the \$10,161.30 raised, \$3846.46 was laid on the table at the present session. The Northern District reported over \$500; the Southwestern District, \$418.75; the Central District \$1,637.38 and the Eastern District, which takes in Tidewater \$1,290.05.

The General Association reported \$2,483.63, making the grand total for both bodies \$12,644.93.

Salem, Va., was selected as the next place of meeting.

All of the officers were retained, except in the Junior Department two changes were made, Miss Marion Blow succeeding Miss Dorothy Broadnax as vice president, and Miss Mary Gresham succeeding Miss Florine Binford as treasurer. The general Association also retained all of its officers, except the treasurer, the Rev. Dr. G. W. Goode, of Danville, whose resignation was accepted with numerous expressions of regret. Dr. Goode virtually

having to insist upon his resignation being accepted. He had served ten years in the post. The closing address Friday night was made by Dr. Joseph T. Hill, pastor of the Second Baptist Church, Richmond, and a minister of note.

Rev. Dr. W. L. Ransome, pastor of the First Baptist Church, South Richmond, president of the General Association presided over that body's deliberations, while Mrs. W. T. Johnson, of Richmond, presided over the deliberations of the woman's body. Both presided over the joint meetings.

### An Inspiring Convention

The four-day session proved a most inspiring one. Christian spirit and harmony prevailed to a marked degree. The brotherly and sisterly manner in which both Dr. Ransome and Mrs. Johnson presided was noteworthy, while the devotion of the ministers and the women of the ranks to the work in which they are engaged was clearly manifest.

One of the most impressive features of the joint session aside from the splendid address by notable personages, was the chorus, congregation and choir singing. Especially was the singing of a 100-voiced chorus led by Miss Cora Colding at First Calvary on the night of the educational meeting impressive, as was the singing of the junior choir. The inspirational song service led by Rev. O. J. Allen, official chorister of the General Association at the opening of Friday night's service was highly spiritual.

The convention brought to the city some of the notable ministers and their wives of Virginia, who have earned state-wide reputation in the religious field, as well as distinguished church leaders from out-of-state. These included the Rev. Dr. J. H. Randolph of Washington, D. C., corresponding secretary of the Lott Carey Foreign Mission Convention; Dr. Chas. S. Morris, noted divine formerly of Norfolk, now residing in Richmond, Dr. W. H. Stokes, of Richmond, editor of the Lott Carey Herald; Dr. G. W. Goode, of Danville, treasurer of the General Association and principal of Pittsylvania Industrial Institute, a church academy; Dr. W. T. Johnson, of Richmond, pastor of the First Baptist Church there, editor of the Baptist Headlight, chairman of the board of education of the Baptist General Association of Virginia, chairman of the board of trustees of Virginia Union

University and professor of theology in the same school and moderator of the Shiloh Baptist Association; Dr. F. W. Williams, of Richmond, for 18 years president of the Baptist General Association of Virginia; Mrs. Ora Brown Stokes, statistician of the Woman's Baptist Missionary and Educational Association, prominent civic and fraternal leader of Richmond; Mr. G. W. Goode, of Danville, first vice president of the woman's body and prominent in fraternal circles of Danville, Mrs. W. T. Johnson, who is equally prominent in church, civic, educational affairs as her husband; Dr. G. E. Read, field secretary of the Lott Carey Foreign Mission Convention and Mrs. J. H. Randolph, of Washington, president of the Women's Auxiliary of the Lott Carey Convention.

The sessions were attended regularly by all of the local ministers connected with the association and their wives while the delegation from other parts of the state was very representative. Thursday night came the climax of the meeting. A large crowd was on hand at First Calvary to witness the educational program. On the rostrum with Mrs. W. T. Johnson and Dr. Ransome, were Dr. W. J. Clark, president of Union University, a student representative from Union, Pittsylvania Industrial Academy and Rappahannock Industrial Institute. These young women representatives give inspiring addresses relative to the work, aims and needs of their schools.

### Union Services At Night

The closing session was a union service of the Woman's Association and the General Association, the latter having been conducting daily sessions in the First Baptist Church, of which the Rev. J. C. Diamond is pastor. Central Baptist was the official host to both bodies, however, two of the night sessions were conducted there jointly, except the meeting of Thursday night at which time a joint educational rally was staged at First Calvary Baptist Church, on this side of the river.

The night sessions, of course, held the greatest public interest. They marked the high lights of the meeting. Tuesday night, the opening session was given over to a welcome program, at which time welcome addresses on behalf of the entertaining church and its missionary societies, churches of other denominations and the local white churches were delivered. Rev. F. A. Brown, pastor of Central Baptist, presided. The two bodies separated Wednesday morning, the ministers who formed the General Association going to the First Baptist for the transaction of routine business.

The Missionary and Educational Association opened enthusiastically in Central Baptist with a program of verse and song. Following preliminaries, the following officers reported: Mrs. Anne E. Read, corresponding secretary; Mrs. A. E. Buford, recording secretary; Mrs. C. C. Payne, chairman of executive board; Mrs. Julia C. Patterson, treasurer; Mrs. Julia B. Williams, auditor; Mrs. Ora B. Stokes, statistician and Mrs. Isaac H. Rowland, literature. Addresses were made by representatives of State foreign missions and visitors were introduced.

The General Association at the First Baptist was at the same time receiving reports of its officers, and listening to a stirring introductory sermon by the Rev. Dr. W. H. Stokes, of Richmond.

### Night Program Interesting

The night's joint program was of the greatest public interest. Dr. Ransome, president of the General Association; Mrs. W. T. Johnson, president of the woman's body; Dr. W. J. Clark, presi-

dent of Virginia Union University, addressed the convention. Dr. Clark of the church where they were abundantly served refreshments.

The officers of the Virginia Baptist General Association are: President, Dr. W. L. Ransome; recording secretary, Dr. J. A. Brinkley; corresponding secretary, Dr. A. Hobbs; treasurer, Dr. G. W. Watkins; statistician, Dr. M. C. Rux; auditor, Rev. P. W. Cook; chorister, Dr. O. J. Allen; vice presidents, Dr. C. H. Johnson, Rev. E. E. Smith, Rev. M. L. Murchison, Rev. G. S. Russell, Dr. W. H. Crawley, Rev. P. L. Barksdale, Rev. C. C. Eubanks, Rev. M. L. Burton, Rev. W. A. Burton, Rev. A. S. Hoard, Rev. J. R. Henderson, Rev. S. B. Holmes, Rev. W. T. Johnson, Rev. J. C. Graves, Rev. R. D. Mason, Rev. J. E. Fountain, Rev. W. T. Brown, Rev. L. Treherne, Rev. G. W. Powell.

### Chairman of Boards

Dr. J. W. Patterson, Dr. G. W. Goode, Rev. P. P. Eaton, Rev. J. J. Carter, Dr. G. E. Read, Dr. W. L. Ransome.

### Officers of the Women's Association

Mrs. M. R. Johnson, president; Mrs. Mary Goode, first vice president; Mrs. Laura G. King, second vice president; Mrs. Ada F. Lewis, third vice president; Mrs. E. H. Morton, fourth vice president; Mrs. Roberta Daly, fifth vice president; Mrs. Ada A. Buford, recording secretary; Mrs. I. H. Roland, literary and assistant recording secretary; Mrs. Ora B. Stokes, statistician; Mrs. Julia B. Willis, auditor; Mrs. Annie E. Read, corresponding secretary.

### Young People In Charge

Friday the young people of the Junior Missionary and Educational Association of which Mrs. Mary V. Binford is superintendent and Miss Alice I. Spindle, president, had charge of the program at Central. Miss Spindle presented a splendidly prepared annual address while recitations and songs featured the remainder of the program. At the First Baptist Church the reports of the state missionaries were received, officers elected and place of next meeting named.

Friday night the closing session took place in a joint service at Central Church. Following an exceptionally interesting address by Rev. Dr. Joseph T. Hill, who used for his theme: "Except ye abide in the ship ye cannot be saved." The financial reports were read, and officers installed. The Rev. Dr. O. C. Jones made the installation remarks. Just before closing Rev. Dr. G. E. Read, on behalf of the General Association, presented Dr. G. W. Goode, retiring treasurer a silver cup appropriately engraved, as a token of appreciation for his ten year service in that post. Dr. Goode, wearing a gold medal presented to him by the same body many years ago upon his completion of seven years service as its president, arose and in appropriate words accepted the token.

Benediction followed, bringing the twenty-ninth annual session of the Women's Baptist Missionary and Educational Association of Virginia and the thirty-first annual session of the Baptist General Association of Virginia to a close.

At the invitation of Central Baptist Church, pastor and congregation, the



# L. K. WILLIAMS URGES UNION OF NEGRO BAPTISTS

the National Baptist Convention, Inc., to place "whooping-up," "rousing," and partially educated men in representative places on the program has been discernible here this week.

Young, educated, progressive members of the convention, have witnessed proceedings from afar off, so to speak. Some situations, which have been so embarrassing as to cause young members of the denomination, laymen as well as ministers, to hang their heads in shame.

"The old ballyhoo type of minister is no longer representative of our Baptist pulpit" is the way a graduate of a leading theological school put the complaint. "It is obviously not fair to the denomination to place

such a man in positions of prominence and power when the national convention meets. Their antics give

the public the wrong impression of the great Baptist Church. The convention is where we come to learn

to counsel together, and where, in our public meetings, we seek to show

the fineness and strength of our great Christian family. What place has a noisy shouter in that sort of program? Men who cannot speak good

English may be good men and good ministers, but they should not be

shoved to the front in our national convention as representing Baptists."

So far there is no hint of rebellion, only a quiet dissatisfaction. Among those who have stood apart and viewed proceedings almost as spectators

are Miles Fisher, of Huntington, W. Va.; R. W. Coleman, New Orleans; Pius Barbour, Montgomery, Ala.;

Marshall Shepard, Philadelphia, Pa.; Beal Elliott, Baltimore, Md.; H. M. Smith, Arkansas; R. C. Barbour

Nashville, Tenn.; F. W. Jacobs, Montgomery, Ala.; C. D. Hubert, Atlanta, Ga., and J. B. Adams, New York City.

It is rumored that a meeting of young men in the ministry will be held

sometime after the first of the year in Philadelphia to see what can be

done about the situation.

**Chicago Gets 1930 Session**  
Chicago was the overwhelming choice of delegates to the National Baptist Convention, Inc., for the seat of the 1930 Golden Jubilee Session.

The vote was taken Saturday morning amidst the wildest disorder of the entire session. Montgomery, Ala., and Atlanta, Ga., both made desperate efforts to take the meeting into

the Southland, but the war-whoop on to Chicago, the Seat of Freedom, founded in the Windy City's formal

speech of invitation, swept even the Southern delegates into the Illinois camp.

**Baptist Convention Fails to Give Young Men Chance**

A pronounced and noticeable reaction against the prevailing habit of

HOUSTON, TEX  
CHRONICLE

DEC 22 1929

## NEGRO CHURCH HERE COSTING \$150,000 IS PLAN OF BAPTISTS

Announcement of a church building to cost \$150,000, and to be the most imposing structure ever built by Houston negroes, was made Saturday by members of Antioch Baptist Church. The building will be on the southeast corner of West Dallas and Frederick.

The structure will be built of concrete, steel, brick and stone with a slate roof and will be Gothic in design. It will seat 1260 persons and have a choir of 50 voices and an orchestra of 12 pieces.

A. C. Finn is architect. The site is 195 by 105 feet; the building will be 175 by 72 feet.

The nave will be accentuated by towers, the larger facing the corner and housing a set of cathedral chimes.

The central or predominating feature will be a Gothic window of stone tracery and leaded glass.

The main auditorium will be eight feet above street level. It will seat 660 persons on the ground floor and 600 in the balcony which will run around three sides.

Space for a huge pipe organ is included in the plans.

A beam ceiling, plastered walls and elaborate pulpit and baptistry complete the church section.

The Sunday school departments contains ample Sunday school rooms, halls, stage and picture booths, a modern kitchen, library, Sunday school offices and a roof garden.

The structure will be steam heated.

The pastor, Rev. E. L. Harrison, and the board of trustees composed of Homer E. McCoy, Virginia B. Miller, B. J. Covington, Frank Phillips, H. B. Washington, Ray A. Williams, Dr. W. M. Drake, J. Alston Atkins and Louis Watson, Sr., co-operated with the architects in designing the building.



Church-1929

Baptists

## NEGRO EVANGEL WHO SHEPHERDED A WHITE FLOCK

WHEN PASTOR CULPEPER WAS ELECTED TO CONGRESS HE LEFT HIS BLACK DISCIPLE, RALPH FREEMAN, IN CHARGE OF HIS CONGREGATION—FREEMAN VISITED THE SICK, BURIED THE DEAD AND PREACHED SALVATION WITHOUT DISCRIMINATION TO BLACKS AND WHITES ALIKE—BOUNE TO HIS GRAVE BY WHITE BRETHREN.

By Dr. Oscar Haywood  
In The Charlotte Sunday Observer

To John Culpeper adheres a distinction enjoyed by no other man known to the history of the United States. He was pastor of Rocky River Baptist church 50 years, from 1791 to 1841, and for about one half of his time was a member of the United States Congress. Eugene Little, of Wadesboro, now deceased, set up a block of granite at the grave of Ralph Freeman, Negro, in Bethlehem Cemetery at Ansonville, in 1907 after it had been unmarked 75 years; Rev. E. M. Brooks, of Peachland, conducted a pilgrimage to the grave in 1928, and there, remembering Ralph's picturesque career and its shadowed end, paraphrased the salutation of Pershing at the tomb of Lafayette, "Ralph, we are here."

The writer, while nosing about among antique rural churches, took the back trail of the old Rocky River Baptist church, in Anson county, and paused at Ralph's grave and thence the trail led to the grave of John Culpeper in the old Welch Neck graveyard near Society Hill in South Carolina. One must see Ralph in the old Rocky River church, and then John Culpeper will stand revealed in Ralph.

10-3-29 The careers of these two were uncommon enough to make them unique, all but romantic. A hundred years! and it would seem that the two, the Negro and his friend should have been forgotten, but their graves bear solemn witness to the earthly immortality of character.

Opponent a Lawyer

The Rev. Mr. Culpeper they were calling up for dry enforcement even then. Bishop Cannon is in line with tradition. people to drive this man who had broken out of the pulpit.

Mr. Culpeper's old Rocky River church stood by the river and between two creeks, and Culpeper countered with these Methodist arguments for economy in the use of water. He was surrounded by water. He wanted to take off his coat and baptize in it, grind with it, row mule-back. In Congress he "why let him do it, mine ha'n it, and fight with it. This been off since I entered that he did well, if we are correct.

He was a federalist, but party politics at that far away time (1806) was somewhat pugwumpish, like it is now. His opponent was a democrat, and between the two parties there was about as much difference as between tweedledee and tweedledum. Mr. Culpeper challenged his contestant to a joint debate, and it was no joint debate, and it was no quicker said than done.

### Wind Fights Popular

Now wind fights on sectarian grounds were very popular in those days. Most of them were fought out along the water line. Methodists were good swimmers, but adverse to diving, while the Baptists had developed such antipathy for sprinkling that one of their number had already invented the umbrella.

Methodists believed in economy when it came to the use of water, whereas the Baptists were careless even wasteful in this matter. Water was free. There were no bath tubs, no water-meters, no power companies were gobbling up the rivers, yet Methodists believed in saving up for dry weather.

### Fought With Mud

But now in this political fight the weapon was mud. Some say the fight between the preacher and the lawyer was staged in the Rocky River church, but this others deny. There is always room for argument when you get close to the old Rocky River. At any rate, all agree that the fight between these two long-winded gentlemen took place within the boundaries of the preacher's parish. Now if the lawyer is determined to raise a fuss with a preacher, he had better move for a change of venue, and pull it off on hell's half acre or some place where the preacher's unknown. This point Mr. Culpeper's opponent overlooked, and he lost.

Culpeper's friends crowded the arena. Indeed, there were so many federalists that the democrats had to be content with seats in the windows and on logs on the outside. In the language of General Forrest, Culpeper "got thar fust with the most men," and made another score when he opened the wrangle. He opened it by asking a very many hard questions that he couldn't answer himself, and the lawyer answered them so abruptly the preacher lost his temper, and springing to his feet, began abusing the

democrats in a long prayer that lasted till towards midnight. Then he tacked the benediction on his "Amen," announced that he had overthrown his opponent, and ordered the people to go home.

### Preacher Wins Out

After the election it took six weeks to get the returns on a table. The result justified the long wait. Mr. Culpeper went to Congress on a land-slide served under four Presidents Jefferson, Madison, Monroe and John Quincy Adams.

And through all these years he was pastor of Rocky River Baptist church; and in spite of his fondness for water, much water, and his belief that whatever is to be will be ism, in spite of his final perseverance in politics, and the faith, and the tempestuous disagreement with the foot-washing Baptists who opposed and despised foreign missions, he enjoyed the love and hearty support of his constituents without dissension of religious sect or political party.

### Disciple in Christ

Nor is this all. Mark you, Mr. Culpeper had a pupil, a disciple, and he was the Negro before named, Ralph Freeman.

Often a man's character is the better understood as it is preserved and reflected in another. As is the teacher so is the pupil; as is the master so is the slave.

It is to the everlasting honor of the Rev. and Hon. John Culpeper that in his shadow in Rocky River Baptist church grew up a black man who might have been set up on a pinnacle for all other men to copy. He was known as Rafe for short. He was a member of the church on Rocky River, and as such, after the manner of the Baptists, was ordained to the ministry.



chose Rafe to act as pastoral supply through all the years of the pastor's stay in Washington. With grace and sense he entered into all the duties of the pastor's office. He preached, taught, visited, baptized, buried the dead, and administered the Lord's Supper, alike for the white and colored members of his congregation, disposing himself always with dignity and humility. He was the Hon. and Rev. John Culpeper reincarnated in ebony.

Rafe's own parish covered most of the Piedmont section of North Carolina. He assisted at constituting white Baptist churches, frequently aided in the ordination of Baptist ministers, and was often appointed to preach on the one big day at Baptist Associations.

The compact made between Rafe and the Rev. Joseph Magee, that the survivor should preach the funeral of the deceased as soon as possible after death. Rafe kept, though it necessitated a toilsome journey to the far West where Mr. Magee had died.

The Baptist people of the Piedmont bought Rafe from his master, who was a citizen of Anson county, and set him free. This purchased freedom was constantly enlarged by those who had bought it until finally Rafe found himself beset by few barriers and they on the most flimsy kind. While he did not eat at the table with a white family he ate in the same time, by invitation offering audible thanks before meat. He led the family worship in the evening, and slept in the slave quarter in a bed prepared by a member of the master's household.

He met with a tragic end. One would love to think that this honored servant of the Most High went to his grave like the sinking sun in the glory of a day well finished. It was not so.

For the protection of slavery

the legislature of North Carolina by its enactment silenced every Negro preacher in the State. Soon a company of his white brethren bore him to his grave with lamentations. These two men were builded into the spiritual foundations of old Rocky River Baptist church which was organized in the beginning year of American independence, 1776. Rev. E. M. Brooks, at present the pastor in his history of the church, affirms that the names of its founders are lost in antiquity.

## NATIONAL BAPTIST GROUP CONVENES FOR 6-DAY MEET

700 Attending United Holy Church Convocation

EXPECTS OVER 5,000

State Convocation Of Church Of God In Christ Opens

Between four and five thousand visitors are in Norfolk this week attending sessions of three different religious bodies meeting in convention.

The National Baptist Convention of America, meeting at First and Second Calvary Baptist Churches, is drawing over 3,000.

Between 600 and 700 were attending the convocation of the Southern District of the United Holy Church of America, with headquarters at the Holy

Temple, Chapel St. between E. Brambleton Ave., and E. Olney Road.

Several hundred more are here for the State Convocation of the Church of God in Christ being held at the Goff St. Tabernacle of that denomination.

Vivid and detailed stories of each convention follow:

Norfolk extended typical Southern hospitality Wednesday to the vanguard of the 3,000 or more delegates who are pouring into the city for the forty-ninth annual session of the National Baptist Convention of America.

With "Jesus Only" as their theme, "The Larger Christ" as their slogan and with the admonition, "And I, if I be lifted up, I'll draw all men unto me," the convention opened Wednesday morning at the Second Calvary Baptist Church, Calvert and Wide Sts.

The Women's Auxiliary, accentuating the same themes and principles supporting the same religious ideas of a New Testament Church, opened their august body in the First Calvary Baptist Church, Wide and Henry Sts. With these themes and these Bible ideas before them, their three objectives for the week were foreign and home missions and religious education. The Convention will last through Monday, September 9.

### Arrive Early

Hundreds of Baptist ministers, laymen, men and women, and convention officials came into Norfolk from nearly every state in the Union, beginning their arrival as early as Monday of this week. Special trains starting from as far west as Missouri, as far southwest as Texas, as far northwest as Chicago, and as far south as New Orleans, La., and Atlanta, Ga., wended their way to this tidewater section with their burden of humanity, filling every seat on the trains and the pullman cars.

Norfolk gave her welcome to these heralds of the cross, these deep-water Christians. City officials representing the greater Norfolk, led off in the welcomes, followed by business, professional, denominational, civic and fraternal leaders. The Pre-Convention Concert was really the beginning of the session, and although it was held Tuesday night most of those who are prominent in the Convention had arrived.

Rev. Jno. Edmund Wood, D. D., Danville, Ky., pastor of the First Baptist Church of that city, the President of the Convention to order promptly at ten o'clock Wednesday. After an inspirational song service had been conducted by Rev. L. A. McIntyre, D. D., of Evansville, Indiana, and the devotionals led by Rev. J. M. Thompson of Mississippi, and Rev. J. N. Boyd, of Texas, Dr. Wood appointed his standing committees, and made his announcements.

Drs. O. J. Allen and C. P. Madison, of Detroit, Illinois, Indiana, Ohio and the far West rolled up unprecedented delegates while the South and the Southwest brought the usual large attendance. The annual sermon, delivered by Rev. E. S. Stills, D. D., of Shreveport, La., was the first sermon on the program. Religious fervor at once seized this mass of Baptist followers and religious believers, because the stage had already been set by the devotionals and song service in the very opening of the annual body.

Welcomes were made on behalf of the city, by Mayor S. Henry Tyler; on behalf of Ministers' Conference of Norfolk, by Dr. C. C. Jones of Portsmouth; on behalf of the business of Norfolk, Editor P. B. Young, of the Journal and Guide; on behalf of General Association of Virginia, by Dr. Ransom, president; on behalf of Virginia Baptist State Convention, by Dr. A. S. Jones, president; on behalf of Second Calvary Baptist Church, by Mr. S. B. Noble, superintendent of Southern Aid Society; Response was made by Dr. E. W. White, of Louisiana.

Among the features throughout the week was the President's annual address which was delivered Wednesday, in which he covered the many and varied activities of his denomination from the last Convention, held in Shreveport, La., until the close of the denominational fiscal year, July 31st.

### Important Reports

The following reports were to be made throughout the week and during the session by the various boards: The Executive Board's report, by Rev. S. S. Jones, D. D., corresponding secretary, of Muskogee, Okla.; the Foreign Mission Board, by Rev. J. H. Winn, D. D., of Fort Worth, Texas; the Educational Board and the Trustee Board of the Theological Seminary, by Drs. G. L. Prince, of Denver, Colo., and E. R. Carter of Atlanta, Ga.; the Laymen's League Department by Prof. W. H. Fuller, of Austin, Texas; the National Baptist Publishing Board, by Henry Allen Boyd of Nashville, Tenn.; the Home Mission Board by Dr. Ira M. Hendon of Chicago, Ill., and Indianapolis, Ind.; the Evangelical Board by Dr. A. A. Banks, of Pocatello, Idaho; the Church Extension Board by Dr. Wm. Grumble, of Alexandria, La. The principal address of the week was to be delivered Friday evening, by Dr. Vernon Johns, President of the Virginia Theological Seminary and College at Lynchburg. Some of the brilliant lights in the Baptist denomination were to be presented throughout the week's meeting.

### Women's Auxiliary

While this part of the convention known as the parent body, is in session the Women's Auxiliary was serving a similar program, listening to the work of their departments. Mrs. M. A. B. Fuller, the president, arrived with her staff of workers on Tuesday evening. The East is well in advance as well as the middle West. New York has a strong delegation led by Drs. J. S. Givens and G. E. Stewart. Pennsylvania is here in full force, represented by Dr. John Clinton, Jr., and Dr. E. W. Bowen. The Maryland Baptist Convention, through its president, Dr. J. H. Williams, the head of the Maryland Baptist Colored Association, and forty or more other constituents are here. Michigan has fifty attendants led by Drs. M. P. Parrish, of Grand Rapids, and J. O. Der-



Church - 1929  
**TEXAS PASTOR  
 RECEIVES CALL  
 TO NASHVILLE**



REV. RUSSELL C. BARBOUR

Nashville, Tenn.—Last week the First Baptist Church, Nashville, called the Rev. Russell C. Barbour, A. B., A. M., pastor of the Macedonia Baptist Church, Galveston, Texas. The First Baptist Church is one of the outstanding Baptist churches of the National Baptist Convention. It numbers among its former pastors many of the most distinguished scholars and pulpites of the National Baptist Convention. Among them are: Dr. W. S. Ellington, who pastored First Baptist Church for 17 years; the late R. M. Gilbert, Sr., famous Colgate University scholar and president of Roger Williams; and Dr. McDowell of the University of Toronto. Among the national leaders who are members of the First Baptist Church are: Dr. L. G. Jordan of the historical department of the National Baptist Convention; Dr. S. N. Vass, eminent Bible scholar; Prof. E. D. Pierson, auditor and efficiency expert of the National Baptist Convention; Editor J. D. Crenshaw of the National Baptist Voice; Dr. J. T. Brown, eminent theologian and editor, as well as many other national characters.

Rev. Barbour succeeded his father, the late A. Barbour, in the pastorate of the Macedonia Baptist Church

in 1921. His father was pastoring said church when he was born and remained there 33 years. Having attended the public schools of Galveston for 10 years, graduating from Galveston College in the class of 1916; graduating with honors from Morehouse College, Atlanta, Ga., in the class of 1920; finally taking his master's degree at Colgate University, Hamilton, N. Y., in 1921, Rev. Barbour is eminently fitted to carry on in the Athens of the South.

Galveston, Texas.—When reached at his home by an Informer reporter who inquired whether or not he would accept the call Rev. Barbour replied: "I have 90 days to answer, and I am thinking." He also added: "Texas is in a bad fix. Jesus has long since been dead and the spirit is gone—as far as many of the Texas Baptist ministers are concerned. It seems as if all of the big men have left the state and we youngsters are in a mad scramble for office. I predict that in 90 days many ministers of the Baptist Missionary and Educational Convention will be walking the streets with two six-shooters and a black-jack in their hip pockets. I have my fears that the intelligent laymen all over the state will kick us all out of the pulpits of the state, and take charge themselves."

**BAPTIST UNION  
 ENDORSES KIEL**

**Ex-Mayor Wins in Vote by  
 More Than Two to One  
 Over Mayor Miller**

**Ministers Say, "Burnt Child  
 Dreads the Fire," Speaking  
 of Miller's Defeat for  
 Endorsement**

Following the actions of the Executive Council of the Interdenominational Ministers' Alliance in endorsing Henry W. Kiel for Mayor over the supporters of Mayor Miller the local Baptist Union also endorsed Ex-Mayor Kiel at its regular meeting last Monday at the First Baptist Church.

There were about sixty ministers present and when the vote was taken, it was found the vote for Kiel was more than two to one over Mayor Miller. Speaking of the endorsement of Kiel over his opponent Rev. J. L. Cohron, Sec'y of the Union, said, "A burnt child dreads the fire. We ministers have tried

Mayor Miller, and we were badly deceived by his actions toward the hospital. We now cannot trust his word."

**Judge Clark In Charge**  
 Judge Crittenden Clark, who led the group forces in the recent state and national election, is a member of the Kiel for Mayor Executive Committee, and as such is directing the Kiel Campaign among the colored voters, while Mrs. Annie Wilburn is directing women voters in the city.

**CONFERENCE  
 GROUP ENDS  
 BIG SESSION**

**Award Certificates to  
 Bible Students**

(Photo on Picture Page)

The national Bible conference and Christian workers' institute, under the auspices of the Sunday school publishing board of the National Baptist convention, closed its successful six-day session Sunday night at the Olivet Baptist church, of which Dr. L. K. Williams is pastor.

The conference was a training school for young Christian workers, who were taught by a staff of trained teachers consisting of Mrs. Willa M. Townsend, wife of Dr. A. M. Townsend, secretary of the Sunday school publishing board at Nashville, Tenn.; Mrs. M. J. Brockway, B. Y. P. U. lecturer and editor of the Home Department; Mrs. R. T. Sims, editor of the Cradle Roll Director; Mrs. M. H. Flowers, lecturer on evangelism and missions; Rev. S. N. Vass, secretary of religious education; Rev. A. A. Bennett, Rev. W. S. Ellington, editor of Abdelemelech and Deborah magazine, and Dr. W. H. Moses of New York, general lecturer.

**Certificates Awarded**  
 The members of the staff, with the exception of Dr. Moses, were from Nashville, the home of the National Baptist convention. Mrs. Emma J. Hynes, nationally known gospel singer, and Mrs. Geneva B. Williams were soloists for the conference. Certificates and prizes were awarded Sunday afternoon and evening to more than 50 young people who attended the sessions regularly.

Much information concerning the actual operation of the publishing plant in Nashville and the session of the Baptist convention in Chicago in 1905 was given by Prof. W. G. Hynes through his moving and stereopticon pictures. The conference was a

financial success, closing with approximately \$950 raised during the week. The next session will be held in Nashville in May, 1930, it was stated by Dr. Vass, who preached the closing sermon Sunday evening.

**HOLD BIBLE  
 CONFERENCE  
 AND SCHOOL**

**Baptists in Six-Day  
 Meet at Olivet**

The national Bible conference and Christian Workers' institute opened its annual six-day session Monday evening at the Olivet Baptist church, of which Dr. L. K. Williams is pastor. The conference is held under the auspices of the Sunday school publishing board of the National Baptist convention, of which Dr. A. M. Townsend, Nashville, Tenn., is secretary.

The personnel of the conference consists of past and present Sunday school teachers and superintendents, B. Y. P. U. and missionary workers of Chicago and vicinity. The religious teachers conducting the institute conference are: Dr. W. S. Ellington, Dr. W. H. Moses, Dr. S. N. Vass, Rev. A. A. Bennett of Nashville, Tenn.; Mrs. A. M. Townsend, Mrs. M. H. Flowers, Mrs. M. J. Brockway and Mrs. R. T. Sims of Nashville.

The soloists are Mrs. Geneva B. Williams and Mrs. Emma J. Hynes, also of Nashville. Mrs. Hynes is nationally known as a gospel singer. Her husband, Prof. W. G. Hynes, is in charge of moving and stereopticon pictures showing the session of the National Baptist convention when it convened in Chicago in 1905 and also the various departments of the new Baptist publishing house in Nashville in actual operation. This exhibition is to be shown Friday evening.

**Opened Monday**  
 The conference opened Monday night with a grand musicale by the choir of Olivet church, under the direction of Prof. Edward S. Boatner. Tuesday morning's session, with Rev. Bennett presiding, consisted of welcome addresses, response and introduction of conference workers by Dr. Vass, and enrollment.

The difference between Sunday school beginners and primaries was explained by Mrs. Townsend Tuesday afternoon. Mrs. Brockway led the discussion on the merits of the B. Y. P. U. Leadership training was reviewed by Dr. Vass. This was followed by a query box in which questions on the subject were answered by Dr. Vass.

Tuesday evening's program consisted of song service, led by Mrs. Flowers; Bible lecture by Dr. Vass, gospel songs by Mrs. Hynes and the opening sermon by Dr. Moses, nationally known pulpiteer and general lecturer of the conference.

**Dr. Ellington to Preach**  
 Wednesday morning the topic for discussion was "Cradle Roll: Its Place in the Sunday School." This was led by Mrs. Sims, editor of the Cradle Roll Director, a Baptist publication. The young people's department was explained by Dr. Ellington, editor of the Abdelemelech and Deborah magazine, published by the National Baptist Publishing board. Dr. Ellington, one of the outstanding ministers in the Baptist ranks, will deliver his famous sermon, "The Prodigal Son," at Olivet church Sunday afternoon.

The feature of Wednesday evening's program was the presentation in a concert of little Vivian and Dorothy Dandridge, ages 5 and 7 years, daughters of Mrs. Ruby Butler Dandridge. The little girls were characterized as "the wonder children," being stage and musical prodigies. Their presentation was under the direction of Mrs. Geneva Williams, assisted by their mother. The session will close Saturday morning with an inspirational address by Dr. Moses. Certificates and prizes will be awarded Sunday afternoon. Dr. A. M. Townsend, secretary of the Sunday school publishing board at Nashville, will preside

**Travel on the Railroads  
 that Employ Negroes**

**N.E. Convention Appoints Committee  
 On Transportation**

BOSTON, MASS., (A.M.P.)—Rev. J. C. Jackson, D.D., President of the New England Baptist Missionary Convention, announced at the Board meeting in Philadelphia on Tuesday the appointment of a Transportation Commission for all of the States North of Washington, D.C., and East of the State of Illinois.

The business of the commission is to arrange for special trains to the conventions in that territory, and for the large Pullman train to the National Baptist Convention. The commission is instructed to deal with roads that employ colored men and women. Rev. F. W. Means of Jersey City, F. M. Hedgman, of Ardmore, Pa., and Rev. Abner Brown of New York City are members.



# Lott Carey Convention Invades South Carolina For First Time

**Large and Representative Attendance Makes Wonderful Impression on Both White and Colored of Palmetto State—Entertainment of the Highest Order.**

For the first time in the 32 years of its history the Lott Carey Baptist Foreign Mission Convention of America met in the State of South Carolina and made a wonderful impression on the people, both white and colored. Raleigh, N.C.

Dr. J. C. White, pastor of the big Zion Baptist Church and outstanding Baptist leader of his State, gave us a most royal reception. His people stood by him in every way and gave us rich entertainment.

All reports showed that the convention has again settled down to real work, after a period of reconstruction.

The corresponding secretary, Dr. J. H. Randolph, made an excellent report and gave assurance of operating his office on strict business methods. This assurance was backed up by the auditor's report, who highly commended the straightforward business methods of this office, and that of the treasurer, Dr. J. H. Hughes.

President C. S. Brown's annual message was very strong, touching all the vital interests of this distinctive foreign mission organization.

Dr. J. E. Wood, president of the National Baptist Convention (unincorporated), and Dr. Henry A. Boyd, secretary of Publishing Board of the same body, brought greetings and strong messages of fellowship.

The Women's Auxiliary had a most glorious session clear through under the leadership of Mrs. J. H. Randolph.

Several returned missionaries were present to give first-hand reports of the work on foreign mission fields.

The next session will meet in Baltimore by invitation of the Baptist churches of that city.

Columbia was deeply impressed with this body of Christian workers, and the convention was greatly impressed with the fine spirit of hospitality of the people of Columbia.

Let every pastor and church begin now to plan for the next session.

J. H. Moore was elected recording secretary to succeed the late Dr. A. W. Pegues.

## THE NATIONAL BAPTIST CONVENTION OF AMERICA

The original, ideal, Baptist evangelical, democratic, progressive, and "honest-to-goodness" National Baptist Convention in the United States of America, will open in its annual session in the historic city of Norfolk, Va., Wednesday morning at 10 o'clock, with President Dr. J. E. Wood, presiding. The Ideal of the founders and organizers, has been the guiding star of this representative body of Baptist from the day of the adoption of the constitution, which gave the organization the name of "The National Baptist Convention of America." This name is illustrious, for the writing fluid into which the recorder dipped the pen of inspiration was the blood and tears of the pioneers, and advocates of Negro freedom, of thought and expression, in common with all free people of the earth.

Upon the international scroll where the deeds, words and accomplishments of the races and nations of the world are emblazoned, the name of the National Baptist Convention of America was inscribed. We forbear calling names of the heroes, and heroines of the cream and essence of whose lives, furnished the transfusion that gave vitality and life to this Convention, to them the very name was dearer than life itself; and whatsoever they accomplished, whether as individuals or a select group, they thanked God, and then hitched the credit to the National Baptist Convention, thus it is a name to be con-

jured with. This is the original of victory. Time will never sanctify training ministers who are the National Baptist Convention, not in name alone, but in deed, reality, in spirit and also in truth; at times during the intervening years, her ideals have battled with the ideas of some of the foremost leaders of religious thought in America; perhaps the greatest and most far-reaching battle was the contest which continued intermittently for a decade then broke loose with teutonic fury against our denominational, and Conventional enterprising ideals, the attacking foe, used the latest weapons, and maneuvered according to the most scientific tactics governing modern religious warfare, they were rich, and had supplies in abundance, as opponents, their battle cry was: "the war is on to the knife, and the knife to the hilt." This stage of the conflict on the part of the opponents of this grand old Convention was noted for their wealth and influence, and it must be conceded that the history of this country does not record such preponderance of intelligence as was arrayed against this Convention, and that they went down in defeat at every strategic point as the case has been with those who planned and have worked, paid and prayed to destroy the National Baptist Convention unincorporated. For fourteen years the Convention destructionist worked their plans of destruction to perfection; this aggressive and relentless war, has continued for twenty-five years, but like Israel o fold, whose increase continued to an alarming degree under the most cruel persecution and oppression; so has this Convention retrieved losses and captured more and more commercial conflict; to future generations it will be information, inspiration and preservation. This Convention holds another invaluable prize which their opponents covet with tearful eyes, and that prize is "Convention priority," and sooner or later this question will provoke a battle in the open field of public opinion, and there may but little doubt but what the courts will be called upon to render the decision. "National Baptist Convention Identity," was the last open battle fought in the international arena of the Baptist of the world, and again the Convention defeated; and the National Baptist Convention unincorporated gracefully retired wearing new laurels.

## Negro Baptists Hold Conference At Morehouse

Presidents from Negro Baptist colleges from practically every Southern state are holding an important conference at Morehouse College, this city. The conference is held under the auspices of the American Baptist Home Mission Society of New York, which contributes to the support of nearly all of these colleges. Dr. George Rice Hovey, secretary of education of the Home Mission Society, called the conference and is presiding during the sessions. Most of the colleges represented are in the midst of campaigns to meet the increasing demands of higher standards in teaching efficiency and general equipment. The conference is giving special attention to plans for co-operative financial campaigns. The Morehouse campaign was explained by A. W. Dent, who told of the organization, publicity and appeal on the campus among the alumni, to organizations, foundations and to friends of the college everywhere.

Uniform methods of accounting were discussed, giving definite information as to the classification of accounts in the various schools.

The religious life of the students on the campus provoked interesting discussion. Hindrances to religious development of students were carefully considered. The conference emphasized the importance of relating the activities and influence of the colleges to the welfare of the communities in which they are located. Opinion seemed that interracial co-operation goodwill should be cultivated.

One of the principal subjects of the conference was the matter of

training ministers who are the natural leaders of the Negro race. A plan will be worked out which will provide short courses for busy pastors at the various colleges, and institutes at important centers in which practical subjects will be taught pastors who have not had the best advantages.

The conference was very much interested in the mergers of colleges now well under way in several of the states. The merging of schools at important centers will save money and also increase the efficiency of the work done.



Church - 1929

B.M.E. (British Methodist Episcopal?)

**B.M.E. CHURCH WRONGLY QUOTED REGARDING UNION WITH THE UNITED CHURCH.**

A special Committee was called by the General Superintendent, Rev. D. Wright, at Brantford, to consider matters of vital importance to the General Church. Among the matters considered was that of publications appearing in the press.

Rev. E. A. Richardson, pastor of Beth-Emmanuel Church, London, Ont., satisfied the committee that he had given no cause for his name to be associated with the publications.

After deliberation the committee's finding was that Mr. J. F. Jenkins is the leading spirit in the erroneous publications.

The Committee have decided that the public should know that Mr. J. F. Jenkins was not authorized by the conference to speak on their behalf.

Among many things misquoted, Mr. Jenkins was misleading when he said that the Rev. H. D. Wright, General Superintendent, now of Brantford, but formerly of London, was strongly opposed to Union; and that one of the strongest advocates of Union is J. F. Jenkins, a prominent member of Beth-Emmanuel Church, London.

Mr. Jenkins has no official status in the B.M.E. Church. So far as the attitude of the Gen. Supt. Rev. H. D. Wright, as leader of his own group, he feels that at all times they should exercise every energy to progress.

The B.M.E. Church has not declared itself in regard to Union with the United Church, as this question has not officially come before the conference for deliberation.

(Other papers please copy)

**THE ANSWER.**

Rev. T. H. Jackson,  
219 Augusta Ave.,  
Toronto 2, Ont.

Dear Sir:—

I am both surprised and amused at the contents of your letter. It would appear that your honorable body had prepared a noose for Rev. E. A. Richardson's neck even before he had been proved guilty of making certain statements with reference to the General Superintendents' attitude regarding affiliation with the United Church of Canada. But you DID allow him

to vindicate himself. After he had done so it seems as though you were determined to hang someone and you therefore hanged me without the semblance of a trial. This is not only un-Christian, but even if you call it British Justice, it is justice very far fetched.

As to your assertion that I am responsible for the statement in the newspapers that your Superintendent is opposed to Union with the United Church of Canada, I emphatically, and categorically deny. I presume you

are fixing the responsibility upon my shoulders because the same article quoted from a letter which I had written touching upon the general conditions of the colored folk throughout Canada. In this letter I neither spoke of Mr. Wright's, my own or anybody's attitude upon Church Union. I was dealing with conditions, which to my mind, are more vital to our people than even Church Union; or conditions which if not changed, will cause our group here in this country to lose their souls.

It is no secret to the writer of the article you refer to, who ever he may be, or to anyone who reads The Dawn that I am in favor of Union. I have written editorially, expressing my views. My first editorial was a reprint of the United Church soon after its consummation, for not including us in the first place. But allow me to point out to you this obvious fact, the public is neither ignorant nor narrow enough to assume that when I am expressing my opinion editorially, I am speaking for the B.M.E. Church, any one of them, or its General Conference. Freedom of the press allows an editor to express HIS VIEWS and HIS OPINIONS, without obtaining anyone's "authority."

You spoke of my having no "official" standing in the B.M.E. Church. I trust and shall even assume, that you did not mean to be sarcastic in making this statement as sarcasm is unbecoming to gentlemen of the cloth and I am pleased that you have published this fact since I am called upon more than one hundred times each year to answer the question: "Are you an officer of the B.M.E. Church?" My answer is of course, always, "No" But since you raised the question allow me to say, but without sarcasm,

that I am not an officer in our local church because I have refused to be one.

You seem to take offense also because I was referred to as a "prominent" member of the B.M.E. Church here. At any rate, up to the present you will perhaps admit I am a MEMBER. As to the writer's opinion of my being a "prominent" member, can only say he may have used his own judgment without referring to any authority. Writers are sometimes guilty of such actions.

Finally, allow me to say that as a citizen, as editor of The Dawn and as an Executive of the League, I am more deeply concerned in the general welfare, in the economic and industrial conditions of the whole of our people than I am in Church Union. In my writings, my utterances, public or private, I always seek to impress the dominant race with the fact that our folk are being neglected economically and industrially, that they are keeping shut the avenues of opportunities to our children. I have and am still advising our boys and girls to prepare themselves for higher service to their country, their race and to themselves. I am proud to be connected with the C.L.A.C.P., an organization which is, in its humble and small way, assisting some in this preparation.

I am concerned over the union of the B.M.E. Churches with the United Church of Canada only in so far as it would touch and effect the general welfare of a large group of our people. But as to individuals or individual opinion, I am neither interested nor concerned.



Church - 1929

# Colored Catholic Churches Triple Membership In Last Twenty Years, Says Census

WASHINGTON, D. C., April 18. (C. N. S.)—The bureau of census report of religious bodies for 1926 shows a total membership in the Roman Catholic Church of 18,605,003 in 18,940 local church organizations. Included in these figures there are 124,324 Negro members in 147 separate local organizations.

In 1906, the colored membership in separate churches of their own was 44,982 and in 1916, 51,688. In the decade 1916 to 1926, the number grew to 124,324, the increase being 72,636, which is more than three times the number reported in 1906.

It is to be noted, however, that Negro Catholics do not all belong to the race churches. Massachusetts with a total Catholic membership of 1,629,424, shows no separate figures for Negro communicants. A similar condition exists in many states where thousands of colored communicants attend and are members of local white churches, and are therefore not included in these figures.

Membership in the Roman Catholic Church begins with baptism and is the condition of membership whether that sacrament is received in infancy or in adult years, and all persons baptized in the Catholic faith are so numbered unless by formal act they have renounced such membership.

The following table presents the more important statistics for the United States of this element of the Roman Catholic Church, including churches, membership, value of church edifices, debt on church edifices, value of parsonages, and number of Sunday school scholars for urban and rural communities for 1926; and comparative figures for 1916 and 1906.

Urban churches are those located in cities or other incorporated places which had 2,500 inhabitants or more on January 1, 1920, the date of the last Federal census. Rural churches, in accordance with the census definition, are those located in territory outside such incorporated places.

Of the 147 local church organizations, 117 of them are in urban territory and the most of these are in the larger cities of the country.

## CATHOLICS TO HOLD ANNUAL ASSEMBLY HERE

### Fifth Convocation Of Federal Colored Catholics Is Announced

Unusual interest is being manifested in religious circles in the forthcoming Fifth Annual Convocation of the Federal Colored Catholics of America to be held here at an early date which has not been determined, according to Charles J. Boone in charge of publicity.

Father Dorsey Chapter, composed of local Catholic laymen will host to the delegates. Royal Madison is president of the chapter. J. Marcellus Dorsey and H. Jerome Briscoe secretaries, Charles F. Wood and, chairman of the committee on by-laws and constitution.

To Open With Mass The convention will open with a solemn high mass and there will be other religious observances supplementing the transaction of routine business of the body and entertainment features. Archbishop Michael J. Curley has given his endorsement and he or his Auxiliary Bishop will, doubtless, address the assembly. Dr. Thomas W. Turner, of Hampton Institute, is president of the national body. Previous conventions have been held in Washington, D. C., New York and Cincinnati.

117 City Churches Urban churches are those located in cities or other incorporated places which had 2,500 inhabitants or more on January 1, 1920, the date of the last Federal census. Rural churches, in accordance with the census definition, are those located in territory outside such incorporated places.

Of the 147 local church organizations, 117 of them are in urban territory and the most of these are in the larger cities of the country.

# Colored Catholic Churches Triple Members in 20 Years

In States Like Massachusetts, Race Catholics Not Listed Separately. New York, Washington, D. C., Maryland, Louisiana Leads With 60,000 Colored Catholics.

(Capital News Service, Exclusively for the AFRO-AMERICAN)

WASHINGTON, D. C. April 15—The Bureau of the Census report of Religious Bodies for 1926 shows a total membership in the Roman Catholic Church of 18,605,003 in 18,940 local church organizations.

Included in these figures there are 124,324 Negro members in 147 separate local organizations.

In 1906 the colored membership in separate churches of their own was 44,982 and in 1916, 51,688. In the decade 1916 to 1926 the number grew to 124,324, the increase being 72,636, which is more than three times the number reported in 1906.

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Of the 147 local church organizations, 117 of them are in urban territory and the most of these are in the larger cities of the country.

### Summary

Number of churches, membership, value of edifices, debt on edifices, value of parsonages, and number of Sunday-school scholars, for Urban and Rural communities, of the United States for 1926; with comparative figures for 1916 and 1906:

	1926	1916	1906
No. churches...	147	83	36
Urban .....	117		
Rural .....	670		
Value, edifices...	\$4,667,378	\$1,173,372	\$678,480
Urban .....	\$4,484,128		
Rural .....	183,250		
Debt on edifices...			
Urban .....	\$851,461	\$ 182,400	\$ 75,650
Rural .....	\$ 843,711		
Value of parsonages...			
Urban .....	\$ 879,906	\$ 273,550	\$109,407
Rural .....	\$ 843,906		
No. of Sunday school scholars...			
Urban .....	11,406	9,656	3,151
Rural .....	10,736		
Members...	124,324	51,688	44,922
Urban .....	106,839		
Rural .....	17,485		

Louisiana Leads Louisiana leads with 61,615 colored Catholics; New York is second with 10,805; Washington, D.C., third with 9,893, and Maryland fourth with 7,520.

New York Leads in East Number of Catholic churches, membership, value of edifices, debt on edifices, value of parsonages, and number of Sunday school scholars, for 1926 and 1916, in Maryland, Virginia, New York, Pennsylvania and District of Columbia, is as follows:

### District of Columbia

	1926	1916
Number of churches....	7	2
Members .....	9,893	5,600
Value of edifices .....	\$864,000	\$124,000
Debt on edifices .....	\$219,400	\$ 28,600
Value of parsonages .....	\$107,500	\$ 19,000
Number of Sunday School scholars .....	1,370	1,025

Pennsylvania		
No. of churches .....	5	4
Members .....	3,095	2,536
Value of edifices .....	\$140,000	\$163,750
Debt on edifices .....		\$ 37,600
Value of parsonages .....	\$ 46,000	\$ 42,000
Number of Sunday School scholars .....	438	792

Maryland		
No. churches .....	5	3
Urban .....	4	
Rural .....	1	
Members .....	7,500	4,375
Urban .....	7,345	
Rural .....	175	
Value of edifices .....	\$286,500	\$105,000
Debt on edifices .....	\$ 66,000	
Value of parsonages .....	\$104,000	\$ 10,000
Number of Sunday School scholars .....	629	510
Urban .....	579	510
Rural .....	50	

Virginia		
No. churches .....	4	3
Urban .....	3	
Rural .....	1	
Members .....	1,172	815
Urban .....	1,096	
Rural .....	76	
Value of edifices, Urban .....	\$68,677	\$ 25,000
Debt on edifices, Urban .....		\$ 300
Value of parsonages, Urban .....	\$ 51,300	\$ 9,600
Number of Sunday School scholars .....	307	408
Urban .....	182	
Rural .....	25	

New York		
Number of churches .....	4	
Members .....	10,805	2,860
Value of edifices .....	\$420,000	\$137,000
Debt on edifices .....	\$ 84,000	\$ 91,600
Value of parsonages .....	\$ 85,000	\$ 66,500
Number of Sunday School scholars .....	510	360

The New York churches are located in Brooklyn, Buffalo and New York City.



# HOW CATHOLIC CHURCHES ARE LOCATED IN THE UNITED STATES

The table presents number and membership of churches, number reporting value of church edifices, church expenditures, and Sunday school scholars for 1926, with the average membership per church and the average value of church edifices, by States.

In the table, States which have less than three churches are not shown separately and "All Other States" includes: Delaware 1, Illinois 2, Indiana 1, Kansas 2, Michigan 2, Minnesota 1, Nebraska 1, South Carolina 2, and Wisconsin 1.

UNITED STATES	Number Members			Value Church Edifices			Expenditures During Year	Sunday Sch. Scholars
	Churches	Total	Average Per Church	Number Reporting	Amount	Average Per Church		
Total	147	124,324	846	126	\$4,667,378	\$37,838	\$1,005,645	11,406
Urban	117	106,839	913	101	4,484,128	44,397	946,469	10,736
Rural	30	17,485	595	25	183,250	7,330	59,176	670
ALABAMA	13	2,361	184	12	176,150	14,689	61,104	327
ARKANSAS	3	347	116	2	34,000	17,000	24,521	...
DISTRICT OF COL.	7	9,893	1,270	7	864,000	123,428	102,117	1,370
FLORIDA	6	1,657	276	6	95,500	15,917	20,979	510
GEORGIA	5	1,203	241	5	118,200	23,640	22,193	558
KENTUCKY	4	2,068	517	3	98,000	32,666	19,330	50
LOUISIANA	35	61,615	1,757	29	768,150	26,488	3,669	3,427
MARYLAND	5	7,520	1,504	5	286,500	57,300	42,597	629
MISSISSIPPI	10	2,956	295	9	111,000	12,222	50,723	415
MISSOURI	3	1,272	424	2	47,000	23,500	13,695	195
NEW YORK	4	10,805	2,701	4	420,000	105,000	131,591	510
NORTH CAROLINA	5	676	135	5	139,600	27,920	17,893	411
OHIO	4	1,411	353	3	457,000	152,500	29,772	587
OKLAHOMA	4	1,100	137	7	20,200	2,886	5,511	194
PENNSYLVANIA	5	3,095	613	3	140,000	46,666	43,573	438
TENNESSEE	4	661	165	1	25,000	25,000	4,878	...
TEXAS	9	6,120	680	9	191,500	21,278	26,605	1,139
VIRGINIA	4	1,172	293	2	68,677	34,339	31,350	207
OTHER STATES (*)	13	8,392	645	11	608,901	55,173	113,350	443

(\*)—Includes: Delaware, 1; Illinois, 2; Indiana, 1; Kansas, 2; Michigan, 2; Minnesota, 1; Nebraska, 1; South Carolina, 2, and Wisconsin, 1, to avoid disclosing the statistics of individual churches

## CATHOLICS COUNCIL CLOSES

### Fine Session Held In Baltimore Last Week

BALTIMORE, Md., Sept. 5. — The Father Dorsey Council of Federated Colored Catholics of America extended a welcome to Catholics from points throughout the country at the fifth annual convention of the body, held August 31 to September 2, at St. Peter Claver's Church, Fremont avenue.

Professor Royal Addison, chairman of the council, assisted by committees from the four race parishes of the city, spared no

pains in making the occasion one of outstanding interest, not only to Catholics, but to the entire race as well. Father Francis Tobin, pastor of St. Peter's, assisted by Father Houlihan, aided in making the delegates welcome, the church hall, at Carey and Prestman streets, being used for the sessions.

A conference on the Negro in American industry, under the auspices of the Catholic Conference on industrial problems, was an important feature of the program. Commissioner Karl Phillips of the U. S. Dept. of Labor, Miss Anna Williams, social worker of local Catholic Charities, and Mrs. Sarah Fernandis, municipal social worker, were among the notable contributors to the discussion of wage, living and economic problems at the morning session, over which Dr. Thomas Turner of Hampton presided. Mr. John Frey, secretary of the Metal Trades Union of the American Federation of Labor, and Mr. William Jones, managing editor of the "Afro-American," local race newspaper, spoke in the afternoon. The Very Reverend Louis Pastorelli, S. J., of St. Joseph's Seminary, Baltimore, presided. An interesting view of the work of Cardinal Gibbons Institute, Md., was presented at the evening session by Principal Victor Daniels.

A large congregation filled to capacity St. Peter Claver's Church Sunday morning when high mass

was celebrated by the pastor, Father Tobin, after which luncheon was served at the Knights of St. John's hall, Fremont avenue. Rev. John McNamara, auxiliary bishop of Baltimore, delivered the principal address at the afternoon session. Other speeches of welcome were made by Hon. Warner T. McGuinn of the municipal council, Hon. U. Grant Tyler and Chas. F. Woodland of the state council of the federation.

Business sessions marked the order at the morning and afternoon sessions on Monday, September 2. A parade at 5 o'clock and reception at Elks' auditorium marked the closing events of the convention.

Officers of the Father Dorsey Council are: Royal Addison, president; Chas. Gladden, vice president; C. Marcellus Dorsey, financial secretary, Jerome Briscoe, recording secretary, and U. Grant Tyler, treasurer.

### BISHOP MC NAMARA TO WELCOME CATHOLICS

Colored Federation to Begin Three-Day Session Here Saturday.

### ECONOMIC PROBLEMS

Body to Discuss Race Economics.

Leading Catholics from every section of the country will attend the three day session of the Colored Federation which will convene here Saturday according to Royal Addison, president of the Father Dorsey Chapter of the organization which is host to the gathering.

Bishop John M. McNamara of Washington, will welcome the body and the business sessions will be held at Saint Peter Claver's auditorium Carey and Prestman streets.

### Industrial Sessions

The body will open Saturday with sessions morning, afternoon and evening to consider various phases of the industrial problems of the group. Professor Thomas Turner, of Hampton Institute will parade at those sessions.

The speakers will include, The Rev. Henry Fisher, C.S.P., of College of St. Paul the Apostle, who will speak on "Economic Opportunities." Dr. Karl F. Phillips, Commissioner of Conciliation of the U.S. Department of Labor, who will discuss "Wages and Working Conditions," Miss Anita Williams of the Bureau of Catholic Charities and Mrs. Sarah C. Fernandis, Social Investigator for the City of Baltimore, "Living Conditions."

In the afternoon session Saturday John Frey, white, Secretary of the Metal Trades Department of the American Federation of Labor, will speak on "Unions and the Negro,"

Catholic centers for our children. The center of her activities is the Sisters of the Most Blessed Sacrament at St. Elizabeth's parochial school at 4117 S. Michigan Ave.

Her fortune means many boarding schools and day schools for our children and the Indians. She formed a sisterhood 45 years ago, after she took the vows of poverty, chastity and obedience. Mother Drexel gave her inheritance to the sisterhood she established.

The sisters of her order are now working in 31 schools and Mother Drexel has founded others in which other sisterhoods are working. Her schools for our Catholic children are located in St. Louis, Charleston, S. C.; Cincinnati, Cleveland, Columbus Ohio; New Orleans, Chicago and elsewhere where her work is being continued and schools are in progress.

### MEMORIAL TO UGANDA MARTYRS TO BE UNVEILED

#### Ceremony at St. Mark's Catholic Church On Sunday, October 13

A ceremony of unusual interest to the Catholics of Harlem will take place on Sunday afternoon, October 13, when there will be unveiled and dedicated in St. Mark's Church, 65 West 18th street, a beautiful stained glass window depicting the Martyrs of Uganda who were recently beatified by the Pope in Rome. The window is the work of the artists of one of the large glass manufacturers of Munich, and, aside from its religious association, is a work of art reminding one of the artistry of the ancient guilds.

The ceremony of the dedication will begin at 3:30 Sunday afternoon, and will consist of the unveiling, blessing and dedication of the window, a sermon on the life and martyrdom of the Uganda Martyrs, and Benediction of the Most Blessed Sacrament. The sermon will be delivered by the Rev. Dr. M. J. Brannigan, professor of Dogmatic Theology at the Holy Ghost Fathers' Seminary Norwalk, Conn.

The window has been donated to St. Mark's Church by the members of the Holy Name Society of the parish, who have contributed for it from their own funds so that nothing would be taken from the treasury of the society for this purpose. The members of the society are proud of the fact that this window is, as far as is known, the first window depicting the Martyrs

### Colored Nuns Celebrate 100 Years

BALTIMORE, Md.—The 100th birthday of the Oblate Sisters of Charity, America's first Negro Roman Catholic order, was celebrated here last week by Catholic churchmen all over the city.

The order was founded in 1824 by the Roman Catholic diocese of Baltimore to provide educational and social advantages for free Negroes who were denied those advantages by the city and state governments. The idea was advanced by Sisters Elizabeth Lange, and Mary Magdalene, two colored nuns from Santa Domingo, who came to the city in 1820. Archbishop Whitfield appointed Father Joubert director of the mission, and funds were raised for the erection of a school and convent. Since the founding of the institution, more than 500 colored nuns have been consecrated and prepared for educational work throughout the country.

### Wealthy Nun Visits Catholic Centers

Forty-three years ago in Philadelphia, Miss Katharine Drexel, daughter of Francis A. Drexel, millionaire banker, a member of the internationally known financial and social Drexel family, gave up her fortune of \$2,000,000 to become a nun and enter religious work. Mother Katharine Drexel left Chicago Sunday after an unobtrusive visit in the interest of uplift work among the members of the Catholic church here, which she sponsors.

The nun had spent a week visiting



Church-1929  
**20 States Represented at  
Federated Catholic Meeting**

*Afro-American* 9-7-29  
**Delegates Discuss Labor, Business and Working Conditions. Race Priests Is Also Tonic.**

Low wages, bad working conditions, the subsidizing of Negro business and labor unions were topics of discussion when delegates representing more than twenty States gathered at the conference on "The Negro in American Industry," held under auspices of the Federated Colored Catholics of America, here this week.

The meeting was presided over by Dr. Thomas W. Turner, of Hampton Institute.

**ECONOMIC OPPORTUNITIES.**

The Saturday session was devoted mainly to economic conditions of the group. In discussing the economic opportunities of the Negro, the Rev. Henry Fisher, white, declared that emancipation left the Negro in another slavery and that at the present time only 1.7 per cent of the group are gainfully employed in the professions.

"With the expansion of industrial opportunities," he said, "the colored people are at last beginning to share in the blessings of America's luxuriant soil, manured by the blood and sweat of their ancestors."

**NO SEGREGATION.**

"There is no such thing as segregating the economics of the Negro from those of any other group in America," declared Dr. Karl F. Phillips, commissioner of conciliation, U. S. Department of Labor, speaking on "Wages and Working Conditions," at the Saturday session.

"I am firmly convinced," he said, "that the industrial and economic interests of the Negro are indissolubly a part of those of all the American people. Our Constitution so decrees it; and our convictions as a nation which is foremost among the powers of justice of the world, forbid that any group within our keeping should be denied the full freedom of democratic government and opportunity, because of race, creed, or previous condition of servitude."

**BAD LIVING.**

The last two speakers on the morning program addressed their remarks to "Living Conditions Among the Negroes." The speakers were women, both social workers—Miss Anita Williams, investigator on the staff of the Baltimore Archdiocesan Bureau of Catholic Charities, and Mrs. S. C. Fernandez of the welfare bureau of the City of Baltimore.

Miss Williams stated that Negroes live in every type of street and that old houses, the unwillingness of the landlord to make repairs, and the carelessness of the tenants, were the main contributing causes to the bad living conditions.

Mrs. Fernandez blamed the high

mortality of the Negro infants, "double of that of the white," on the bad living conditions and the low wages, saying that "in the very struggle to maintain his existence he finds a contributing factor in his high death rate."

**BLAMES LEADERS.**

Discussing "Unions and the Negro," John Frey, white, secretary of the Metal Trades Union, declared that Negro leaders were partly to blame for lack of wholesale organization of the group in unions affiliated with the American Federation of Labor.

"Including the late Booker T. Washington," he said, "I have endeavored for thirty years to get the help of the leaders of the group, but they have almost unanimously refused it." He declared that the Negro workers should join the unions to help solve the pressing problems being fought out between capital and labor.

**SUBSIDIZE BUSINESS.**

Declaring that under present interracial conditions, the group had just as well understand that if they are to build up business in which their own boys and girls can get equal opportunities of employment, they would have to, in some degree, subsidize them, William N. Jones, managing editor of the AFRO-AMERICAN, urged the group to adopt a definite program of buying with this in view, in a paper on "The Negro in Business."

"If it is necessary for the American government to set up tariff walls to protect American industry from foreign competition, it will certainly be necessary for the Negro consumer to protect and develop Negro business by giving it the buying advantage," he said.

"The American public could buy sugar at two cents a pound if it patronized some foreign merchants, but in order to keep American business going, the American public willingly pays six cents per pound. That is what the Negro housewife must do with Negro business, if she wants her own son or some one else's son who is going to marry her daughter, to have an opportunity to develop business," he said.

William L. Fitzgerald, a business man of Baltimore, heartily endorsed the speaker's remarks and said that he would go farther and urge that half of the money earned by Negroes should be spent in business conducted by Negroes.

Mr. Prater, field organizer for the Federated Colored Catholics, referring to remarks of previous speakers said that training and education of our colored youth is futile unless it can be utilized. The obligation of

this generation, he said, is not only to train our youth but to take a little time to place them in industry after training to help make opportunities for them.

The evening session, which marked the closing session of the conference on industrial problems as affecting the Negro, was presided over by A. R. Feliciano of Detroit.

Mr. Victor Daniel of the Cardinal Gibbons Memorial Institute of Ridge Maryland, spoke on Agriculture and Negro Life. He reviewed the participation of the Negro in the agricultural development of the country and the progress made by the Negro himself.

"As compensation for his long generations of forced labor in which the agricultural life of this country had its beginning, the Negro asks only that he be given the same opportunity to secure information without which progress is impossible, as is accorded to all other citizens of this republic," said Mr. Daniel.

One of the most comforting and promising of the addresses was made by Father LaFarge at the closing session. The discussions of the day Father LaFarge said, could be summed up in the phrase, "We seek justice," and, said the speaker, "Catholic social teaching is the greatest power for justice in the world." Father LaFarge urged the interior life of prayer and meditation as the only method by which the individual may be able to rise above his environment and deal with the complex and difficult social problems that confront him. He urged the making of Retreats as helpful in the further development of the interior life.

National officers elected were: Dr. Thomas W. Turner, Hampton, Va., president; Geo. W. Conrad, Cincinnati, O., vice-president; George E. Lawrence, Chicago, first assistant; Wm. J. James, St. Louis, Mo., second assistant; Prof. Eugene Clark, Washington, D. C., third assistant; H. M. Smith, Washington, D. C., secretary; Wm. A. Prater, Washington, field agent; Mrs. A. Adams Maryland, recording secretary; Mrs. A. Vernon, Chicago, assistant; Benedict Smith, Maryland, sergeant-at-arms.

**PARADE.**

A great street parade was held Monday afternoon, with Major Charles Gladden as marshal. Many members of the Knights of St. John, the Ladies Auxiliaries, and the Knights of St. Peter Claver were in line in uniform.

The local committee in charge consisted of: Prof. Royal G. Addison, chairman; Major Charles Gladden, vice-chairman; C. Marcellus Dorsey, secretary; H. Jerome Briscoe, recorder; U. Grant Tyler, treasurer, and Charles F. Woodland, chairman of finances.

**DR. TURNER LEADS  
IN FIGHT FOR  
RACE PRIESTS**

**Hampton Professor at  
Catholic Meet, Flays  
Discrimination.**

**RESOLUTIONS PASS**

*Afro-American*  
**Federation Urges Race  
Appointments.**

"More race priests in the Catholic church," became the theme topic of the fifth annual convention of the Federated Colored Catholics, closing its session here Monday, as a result of a fight led by Dr. Thomas W. Turner of Hampton Institute.

This question, brought up in the president's annual address, passed through periods of earnest debate and ended with the convention adopting a resolution asking for more race priests, and calling on Catholic seminaries to ban racial discrimination and allow colored applicants a fair chance to prepare themselves for the priesthood.

**CATHOLICS DECREASING.**

In his address, Dr. Turner stated that at present there are 204,000 colored Catholics in America, but that under the present conditions this number seems to be decreasing.

In the debate which followed, Dr. Turner declared: "We are not concerned with the selection of priests. What matters to us is that we shall be given the opportunity for the training and for service as race priests."

"We know ourselves," he said, "better than anybody else can, and there are those among us willing to endure the insults of race prejudice and the isolation and loneliness demanded of priests."

**REV. GILLARD REPLIES.**

The Rev. John T. Gillard, Society of Saint Joseph, white, census taker for colored Catholics, discouraged the idea of more race priests, declaring that under present social conditions, race priests could not mix socially with the whites in the South, and that were they appointed they would have to undergo extremely unpleasant experiences involving discrimination.

nation.

The Rev. Mr. Gillard also questioned whether colored congregations would be willing to obey priests of their own group and declared that the services of some of the race priests already appointed had not been so satisfactory.

He declared that no one doubted their mental fitness, their moral qualifications and their ability to follow their priestly vocation, but that because of peculiar social conditions, the matter must be considered as in the experimental stage.

**SEPARATE SEMINARY.**

He also mentioned the possibility of separate seminaries, stating that this might be considered as a new viewpoint in Catholic policy.

Charles J. Boone, chairman of the publicity committee, requested a statement as to the position of the Order of Saint Joseph on the question of race priests. Father Duffy, representing that order, declared that the Josephite fathers had always stood for colored priests. Fathers Uncles, Duckett and Plantevinge, were products of the Josephites," he said.

**PASS RESOLUTION.**

A resolution, adopted without a dissenting voice, urged the appointment of race priests, and the abolishing of all discrimination in church schools. The resolution also recommended that the Federation of Colored Catholics be incorporated.



**F**OR some reason or other one rather expects the Catholic Church to be more liberal on the question of color than the other Christian denominations. The very fact that it embraces all countries, all nationalities, races and colors, would naturally presuppose a greater catholicity.

Strange to say, we find in practice that the American Catholic Church is just as American in its point of view on the Negro as the Ku Klux Klan which it so loudly and constantly condemns.

A few days ago there was held in Baltimore the fifth annual convention of the Federated Colored Catholics (note the "Colored"). The old topic of Negro priests came up. There are not over a half dozen in the entire United States although Negro Catholics number over 200,000. The Negro Catholics went on record as demanding more race priests and the ending of race discrimination in Catholic seminaries.

In reply to the Negro spokesman, a white priest got up and threw cold water on the talk of more Negro priests. He declared that under present social conditions, Negro priests could not mingle with whites socially in the South; that they would have to undergo unpleasant experiences if they were appointed at the present time; that Negro congregations would be unwilling to obey Negro priests; that because of the "peculiar social conditions" the whole subject of Negro priests had better be dismissed for the present. He added that it might be possible to have separate (i. e., jim crow) seminaries for Negroes.

All of which is in perfect accord with the views of Imperial Wizard Evans, Senator Cole Blease and the Hon. Lothrop Stoddard. Thus the Catholic Church says in effect: "We are the Great Mother Church responsible only to God and the Pope, but for the sake of expediency we are not unwilling to compromise with the Devil in the form of race discrimination and jim crowism. It is less important for us to be right than it is to have a large membership. We are, as ever, interested in bringing black sinners into the fold and saving their souls—but of course there must be no social equality. It would grievously offend our white brethren to have to attend seminaries with our black brethren and be prayed for by Negro priests, so rather than insult the white Catholics who are many, we've adopted a policy of insulting the black Catholics who are few. Of course, Jesus Christ might have handled this situation differently, but this is the 20th century and—well, we must be practical."

It is very well established that the white man's religion can be torn into bits by the presence of a few black faces. Negroes just as well create a black God, if they hope to compete for a place in white man's much heralded Heaven—whatever and wherever that is. We repeat "Everybody talkin' 'bout Heben ain't goin' there."

**OBLATE SISTERS  
IN BALTIMORE  
100 YEARS OLD  
Founded in 1829 to Run  
School for Colored  
School Children**

*New York N.Y.*  
(By THOMAS H. BURKE) as Superior; Mary Madelaine Balas, a San Domingan, and a Madame Charles of this city; with Baltimore, Md.—"America's first Negro Religious Order—The Oblate Sisters of Providence". is the bishop Whitfield being head of the title of an article in the magazine diocese. The novitiate was spent section of the Sunday Sun, by and their first school opened at 5 Grace H. Sherwood, which is for St. Mary's Court. Their final untately timely, in view of the vows were taken July 2, 1829. fact that Colored Roman Catholic "All this time, however, while Churchmen plan for a convention approved by the archbishop of here next week, to study problems Baltimore, they had not been formal to the social and spiritual growth of the national race-group; by the Pope. In March, 1832, and its historical import is perfect-came the news from Rome that ly attuned to the spirit of the city's after investigation, their commun-proposed bi-centennial celebration had been formally approved of. tions. they were official now, one of the Says the article in part. "The recognized communities of the Oblate Sisters of Providence are a Catholic Church. The Pope had colored community founded in spoken. No longer could it be Baltimore 100 years ago, with so said of them that their commun-few resources that the foundersity was an isolated experiment in had no other reliance than the pro-one city of far off America. They vidence of God, hence the name were connected, through the Ob-But, and this fact arrests the at-late Sisters of St. Francis of Rome tention, although founded in the with the other sisterhoods of the South during slave times, they Catholic Church." were founded for the express pur- Continuing, the article recites pose of keeping school. The the whole-hearted assistance the work of the community 100 years Sisters gave the city in the chol-ago was exactly what it is today, era epidemic of 1832, one of their teaching the children of their own number, Sister Anthony, making race. the great sacrifice; of the hopes

"A century ago, when the great they may have entertained in Li-majority of colored people were beria becoming a Eutopia for the slaves and illiterate, when there race; of their ups and downs, un-were few schools for them and op-til the fruition of their hopes and position, often violent, to what ambitions have been realized, as schools there were, and the color-the concluding statements prove ed man or woman capable of teach- "The Oblates, having bought on ing school a rarity, there were Chase street, and built the convent found in Baltimore enough educat-and school which house the comed colored women to found a munity and its work today, a teaching order and establish a school which is an accredited high school. school, to which come the daugh-

"That this is so, that there ex- ters of well to do colored people sted in Baltimore thirty-two from cities other than Baltimore, years before the Civil War a countries other than the United school where colored children States. Its teachers, who since could obtain the schooling denied 1906 wear the black habit and veil to them by the city and the con- common to most sisterhoods, vent training impossible to them study for their degrees, take their anywhere else in the world is a cir- summer courses as do other pro- cumstance so unusual that its be- gressive teachers of elementary ginnings step out of the realm of and high schools. nere church history and become general history, a chapter of the progress of the race toward better- hings. No provision was made by the city for the education of colored children until 1867.

"When the Catholic Church wishes to secure stability for a project, her first resource is, of course, to some religious order. That there is no struggle for gain or for preferment, no family cares to divide interest, that goods are held in common, binds the members together as a matter of course. Vows make the binding lasting. Get a community properly established and the work they undertake is almost certain to carry on." Then follows the history of the development of the idea, until the formation of the order, with Elizabeth Lange of Santiago de Cuba



Church - 1929

## C. M. E. Council

### Ends At Charlotte

CHARLOTTE, N. C., (Special) — The Winter Council of Ministers and Lay-Workers, Colored Methodist Episcopal Church, closed here last week. The sessions were presided over by Bishop O. Arthur Hamlett, Kansas City, Kansas, presiding bishop of the Eighth Episcopal District. The opening address was delivered by Bishop Hamlett, on the subject: "What the Church Faces Today," and it was the keynote address of the Council and dealt with the varied program which the church must institute. He maintained that the church must be active in all matters with which the people are vitally connected; that the church must stand for and support everything that is good and against and fight everything that is wrong.

The most outstanding address of the sessions was delivered by Prof. Ernest Dyett, of the faculty of Kittrell College on the subject: "Church Colleges."

The program included other addresses by: Revs. J. W. Roberts, H. O. Denson, E. L. Johnson, A. Hawk and Mrs. R. O. Langford, of Monroe.

## BISHOPS MEET

### Connectional Board of C. M. E. Church Convenes in Birmingham

Special to the St. Louis Argus  
BERMINGHAM, Ala., May 1.—The annual session of the General Connectional Board of the C. M. E. Church opened at Miles Memorial College today. Nine bishops were present for this last meeting of the body before the General Conference in 1930. The questions of Missions, and the adding of new Bishops are scheduled for consideration by the body. Another important matter to be taken up is the question of relocating the church's publishing house, which is now at Jackson, Miss.

## The General Conference

We had hoped that the Bench of Bishops in their meeting at Birmingham would have made some deliverance on the constitution of the General Conference which meets next May in Louisville, Ky. We presume it escaped their attention or the rush of business precluded it. The Official Organ now feels at liberty to call their attention to this important matter, taking the position, as the Bishops declared in their message to the Kansas City General Conference, that the *Christian Index* was the voice that should give warning when danger threatened the Church.

Anybody who knows the Colored Methodist Episcopal Church is aware that our General Conference is too large, due to the fact that we violate the second restrictive rule in the election of delegates to that body.

The constitutional law governing the election of delegates to the General Conference cannot be violated in any Annual Conference without making the election illegal and the delegates so elected are not entitled to seats. The president of the Annual Conference also is guilty of maladministration, culpable, if he knowingly allows it and the Committee on Episcopacy should take notice of it.

Now what is that Constitutional restriction? It reads as follows as it relates to representation to the General Conference:

The General Conference shall have full powers to make rules and regulations for our Church under the following limitation and restriction, viz.:

(2) They shall not allow more than one representative for every fourteen members of the Annual Conference, nor allow of a less number than one for every thirty; provided, nevertheless, that when there shall be in any Annual Conference a fraction of two-thirds the number which shall be fixed for the ratio of representation, such Annual Conference shall be entitled to an additional delegate for such fraction; and provided, also, that no Conference shall be denied the privilege of two delegates.

At the present our ration is 1 clerical delegate to every 14 members of the Annual Conference and for every clerical delegate elected there must also be a layman as a lay delegate elected.

There are 2016 preachers in full connection, 432 preachers on trial and nearly 600 others carried on the rolls as local Deacons and Elders. There are, approximately 150 districts in the Church, perhaps a few less now, with each district having 4 lay delegates as members of the Annual Conference or 600 lay members. No one is a member of the Annual Conference unless he is in full connection or a lay delegate elected by the district conference. Therefore if we have 2016 preacher members and 600 lay members, or 2616 as a basis for representation. Now 2616 divided by 14 gives us 186 and a majority fraction which would

give 187 clerical delegates. The laymen must have equal representation, so we have 187 more or a total delegation of 374. The Kansas City Conference had 522 members and therefore it was an illegal body. We referred this question to a great jurist, a member of the Nashville bar for his opinion on the matter. We have his written statement that in his opinion any laws passed by an illegal body are void; that if it can be shown that the constitution of the Church has been violated and that the denomination is about to suffer damage and harm in regard to finances or property any tax payer in the Church could enjoin the meeting of the General Conference and elections had according to that Constitution on a basis of any number from not more than 1 for every 14 or less than 1 for every 30 members of the Annual Conference.

## II

The honor and integrity of our beloved Church are at stake in this matter. The Colored Methodist Episcopal Church is not a political organization where one episcopal district is afraid of another taking advantage of it, or where any bishop should be always on guard lest a brother bishop beat him with votes, having sinister purposes in view. The Church stands for the highest ethical principles and Righteousness should characterize her every act. If we have got to the level of common political crooks who rape ballot boxes; if suspicion, envy, jealousy, and mean crooked dealings have the upper hand and prevent Decency and Right from getting a hearing, then the sooner we break up the whole affair and reorganize it with reference to Christ's program the better off we will be.

Colored Methodism, the youngest daughter in the family, has a great opportunity. Thousands upon thousands of people will connect themselves with our Methodism if we have the courage to dare to be different from the average Negro Ecclesiastical-political organization and clean house from top to bottom, from attic to cellar.

May we offer a suggestion that our beloved Bishop take up this matter of representation, definitely settle it and wherever the agreement is violated as shown by the journals of the Conference let the seats be contested and let

the legally elected delegates seat only the legal number? We think it would be a wise thing for all 9 of our General Superintendents to have an executive session of the Bench before they start their conferences and make a deliverance on this matter. Whatever our mistakes in the past let us start right this time. The Church can afford to bear the little expense of a Bishop's meeting to inspire confidence and respect in the rank and file of the denomination and exalt its honor and integrity. What say you, men of God?



### III

The next General Conference should be the most constructive one in our history. We want conservatism, but not the kind that ties the church to the dock when the great ocean of opportunity invites us. We need some radicalism but not the brand that would drive our Methodism in uncharted seas. Great questions are to be decided; much excess baggage must be gotten rid of and our decks must be cleared for action. Do we need a more efficient episcopal supervision? Can men who have reached 70 years and over give us the kind of superintendency demanded by our times? Shall the bishops be stationed by the General Conference through its committee, or shall they continue to appoint themselves?

Shall we combine some of our general departments? Should some of them be abolished? Should we have a Department of Religious Education? Should laymen sit on all committees including the Committee on Episcopacy as they do in the Mother Church? Has any Bishop the right to act officially in the territory assigned another bishop? Has a pastor or P. E. that right? Should some of our schools be combined with others of our own system and perhaps with those of a sister denomination? Shall we have a Central Methodist University of highest rank? These are some of the big questions that should take our time.

No man should be elected to the General Conference whose sole ambition is to vent his spleen on a bishop or a General Officer, who is more concerned as to what bishop will come to his state than he is for the welfare of the whole church. A delegate should not be elected to stand by the interest of Illinois, Georgia, Kentucky or Tennessee but to stand by the interests of the C. M. E. Church from New York to California, and when state interest conflict with the highest good of the general Church he should sacrifice, if necessary, his "states rights" for a broader connectionalism. The interests of no state or episcopal district are higher than the interests of Colored Methodism and any state, district, conference or man that attempts to play to get the advantage of another should be promptly and severely rebuked. Any man, "candidate," Bishop or what not who depends upon anything but straight, open fair daylight methods to carry his point should feel the sting of a crushing defeat. Men who want to be elevated to the episcopacy or elected to connectional places must be willing to have their past records examined. They must be willing to have the white light of pitiless publicity turned on both their public and private lives. There must be no compromise here, for only as we elect good men whose past will guarantee the future will there be any respect for leadership.

Negroes, who are Methodist in this country, are looking anxiously toward the C. M. E. Church for leadership. We

are young and aggressive and we present a challenge for red blooded young men who wish to advance the Kingdom of God. Thousands of lay people are tired of church politics, corruption, graft and extravagance and turning their eyes toward Louisville, ready to cast their lot with us if we "come clean." Will we do it? Have we the courage to clean house? Can God depend on us? The answer can come from every man who is elected a delegate and from those who cast their ballots this fall. God help us if



# Church - 1929

## Church of Christ

### Opens Conference

Throng of 1,000 Attends  
First Session of  
Denomination

Packed and jammed Sunday with 1,000 communicants, 150 of whom were delegates to the Refuge Church of Christ, 52 West 13th street, the scene of the opening of the two-week session of the annual conference of the Church of Christ of the Apostolic Faith.

The denomination, which lays particular stress upon evangelism, will hold its prophetic conference the entire week and begin its executive session Monday. Elder R. C. Lawson, chief apostle, preached the opening sermon before the first contingent of delegates.

The conference was welcomed to New York Monday night by the Rev. D. Ward Nichols, vice president of the Interdenominational Preachers Meeting, and Alderman Fred R. Moore, as official spokesman for the city. Francis E. Rivers, attorney, who is candidate for the Assembly in the Nineteenth District, was another speaker. The chief apostle responded to the addresses.

Elder S. C. McAllister of Pittsburgh was the speaker last night. The Rev. S. E. Smallwood of Washington will address the prophetic session tonight. Other speakers for the week are Elder George White of Baltimore, who will preach tomorrow, and Charles Michael, general secretary of the denomination, who is scheduled for Friday night.

The advanced students of the Church of Christ Bible Institute, who will be admitted to the ministry at the closing meeting Sept. 3, will preach Saturday. The theological school conducts a three-year course for its prospective preachers and religious workers.

The executive sessions will begin Monday when the council of state bishops makes its annual reports. The dignitaries expected to be in attendance are Bishops George White of Connecticut, A. J. Young of New Jersey, S. C. Johnson of Pennsylvania, S. E. Williams of the District of Columbia, Lee R. Brown of South Carolina, P. D. Smith of West Virginia, Robert Brooks of Massachusetts, L. A. Bell of Missouri and Clifton Fulton of Ohio. Elder Lawson will preside.

Officers were elected, board members chosen, a financial statement made with a full report of home and foreign mission activities of the Church of God, in their annual Convention which closed out in this city this week. Rev. Dr. Rucker presided over most of the deliberations. The personnel of the delegation represented twenty states in the Union. The numerical growth of the denomination was favorably commented upon in the report submitted before the August body by the field workers, general officers and heads of the various boards that have to do with the expansion program so definitely outlined in Dr. Rucker's annual address on the opening day of the Convention.

A cordial welcome was brought to the delegates in session by some of the leading churchmen, business and professional men of the city of Nashville. Notable among those who spoke and to whom the Convention gave a rising vote of thanks was Henry Allen Boyd, the secretary of the National Baptist Publishing Board's Plant, and president of the Citizens Savings Bank. Rev. Mr. Boyd was presented to the Convention by Rev. Martin, a resident member of the Convention, who is one of the moving spirits in the entire denomination.

Every day and every night the tabernacle was crowded to overflow. It took special officers detailed by the city officials, to keep the traffic open on Jefferson Street, so dense was the throng of visitors from within as well as without the city.

The coming together of what a number of people term "The Sanctified Church" in annual conclave here each year has attracted widespread attention. They started in a very small building to hold these annual meetings then a tabernacle a little larger was erected, but last year this building was not adequate, so it was decided to erect a new one, therefore, a new tabernacle was erected at an enormous cost, but the financial part was looked after by the Convention before they closed out after their week or more of deliberations.

# Church of God.

## CHURCH OF GOD

### IN CHRIST WAS

#### FOUNDED IN 1895

Elder C. H. Mason, Chief Apostle, Organized This Church In Memphis

The Church of God in Christ which holds its annual State Convocation in the Tabernacle on Goff street next week, was founded and organized by Elder C. H. Mason, who received his early training in the Missionary Baptist Church in Tennessee. Elder Mason is now Chief Apostle and will be here to conduct the convocation.

In 1888 he was called to the ministry and received a local license from Mt. Hyale Missionary Baptist Church. Soon after this he found his own beliefs at variance with the strict Calvinistic teachings of the Baptist faith and sought, in his own words, to establish a church with a stronger appeal and greater encouragement for all Christian believers, one which would emphasize the doctrine of entire sanctification through the outpourings of the Holy Spirit.

**Organized in 1895**  
The Church of God in Christ was organized in 1895, with headquarters at Memphis, Tenn. From the beginning, evangelistic zeal characterized its work, and in 1896 an evangelistic meeting meeting held at Jackson, Miss., added many members to the new denomination. The first church was established at Lexington, Miss., in 1896. This church was set up in an old gin on the banks of a little creek, and it soon proved too small to accommodate the congregation. Other churches were formed and twelve years after its organization there were 10 congregations, three of which were in Tennessee, three in Arkansas two in Mississippi and two in Oklahoma. During the year 1907 the leadership of Elder C. H. Mason was recognized, and he was appointed general overseer. Since that time the church has made rapid growth in numbers and influence, receiving great impetus from the pentecostal revival held in Los Angeles, Calif., in 1906. There are now more than 700 churches located principally in the Southern states.

**Doctrine**  
The church is trinitarian in doctrine, acknowledging its belief in God the Father as the Author and Creator of all things; in the Sonship of Jesus Christ—"that Jesus Christ was, and is, the Son of God, co-equal in wisdom, power and holiness with the Father, and that through His atonement the world is saved from sin and reconciled to God." They believe also in the personality of the Holy Spirit, "that he proceedeth from the Father and Son; that He is equal in power with the Father and Son; and that He is ex-

ecutive of the Trinity through which the plan of salvation is carried on this earth."

The church requires of its members sorrow and restitution for sin; it promises cleansing of the blood of Jesus, the only mediator between God and man; and the baptism of the Holy Spirit. They believe in the sacredness of the Holy Scriptures and the possibility of entire sanctification, in evidence of which they are given the power of speaking with new tongues and gifts of healing.

**Ordinances**  
Three ordinances are recognized—baptism of believers (by immersion) the Lord's Supper, and washing of the feet of the saints.

The organization includes the chief apostle, or general overseer, elders, local overseers, and evangelists.

Each local church has its overseer. Groups of churches are united, under a State overseer, holding district or State convocations annually. Matters in dispute are adjusted by the State overseers in consultation with two or more elders, but only upon application of the local churches. This body also assigns the pastors of churches.

A general convocation of elders and general overseers also meets annually and takes up questions referred to it by the State overseers and the elders of the State convocations.

The women's work is well organized under a body called "Mothers," general and State. There are also Bible Bands, the Young People's Willing Workers and a benevolent burial association.

**Activities**  
The activities of the denomination are largely of an evangelistic nature, they hold camp meetings and stress personal holiness.

The church maintains a mission work in the British West Indies, an industrial home for boys and girls, in the State of Arkansas, and other mission work, all supported by voluntary donations.

The principal organ of the church is the Whole Truth, published at Memphis, Tenn., but the young people also publish a periodical called the Willing Worker.

### MEMBERS OF BOTH RACES

### BAPTIZED IN RIVER SUNDAY

Thirty converts, members of both races, were baptized in the Tennessee river at the foot of Central street, Sunday afternoon, thereby becoming members of the Maria Street Church of God in Christ.

The baptismal service was conducted by Elder W. M. Smith, of Chicago who has been in charge of revival meetings at the church for several weeks. He was assisted by the pastor, Elder C. H. Kyle.

Clad in white robes the converts marched from the church to the river, accompanied by more than

five thousand of their friends, singing hymns as they went. After the baptismal exercises, the ordinance of the Lord's Supper, and feet washing, the Lord's Supper, and Elder M. C. Gentry, of Baltimore is the evangelist in charge of the nightly meetings at the church and will preach here for several weeks.



Church - 1929

# Twenty Thousand Negro Congregationalists

## Promoting Churches In America And Missions In Africa

(By Rev. Abraham Lincoln DeMond, D. D., Pastor of Howard Church, Nashville, Member of National Commission on Denominational History of the Congregational Churches of America).

There are 154 colored Congregational churches in the United States, located in 23 states and the District of Columbia. The largest number of churches in any one state is 49. Five states have two church organizations each. Eight states have one each. One city has four churches, two cities have three, and three cities have two. Three churches are more than one hundred years old. The first church was established in New England in 1780. In the south the first church was organized in 1867, and the first church in the West in 1910.

The largest church has 811 members. Four churches have a membership of over five hundred each. The average church membership is one hundred. Sixty-two churches are receiving missionary aid. Ninety-two churches are independent, and self-supporting. The churches received 1815 new members last year. The number of colored Congregationalists in these churches is 20,000. There are 15,000 pupils enrolled in the Sunday Schools.

One hundred colored Congregational ministers are engaged as pastors of churches and missions or employed in educational and social service work in preparation for their work as ministers of the Gospel and as leaders of

churches, 15 have graduated from Talladega College, 10 from Howard University, 9 from Yale University, 7 from Oberlin College, 6 from Fisk University, and from Straight College. Others are graduates of Harvard University, Boston University, Chicago University, Andover, University of Southern California, Auburn Theological Seminary, Hartford Theological Seminary, Chicago Theological Seminary, Lincoln University, Knoxville College and other standard institutions of learning.

Six colored Congregational ministers have served the government as army chaplains two have represented this nation as ambassadors to foreign countries, and two have given good service as members of school boards in prominent cities. Several have taught in colleges and universities. Three have been Y. M. C. A. secretaries in New York, Washington, and Philadelphia. Six have been editors and four have been authors.

The value of property owned and occupied by these churches amounts to \$2,879,575. They raised for Home Missions and Charity \$18,653. In the last twenty-five years, they have increased their total membership from 10,000 to 20,000, and their contributions for Home Expenses from \$40,000 to \$300,000. The value of church property has multiplied tenfold. Five churches own and operate Community Houses with recreational equipment and activities.

Many prominent men and women of the Negro race have been and are now identified with the Congregational denomination. Negro Congregationalists have been conspicuous in the

Congregational

leadership of their race. Among them are Miss Phyllis Wheatley, the first poet of her people in America, United States Senator B. K. Bruce, Congressman J. M. Langston, Registrar of the U.S. Treasury J. C. Napier, Mrs. Booker T. Washington, Judge R. H. Terral and many others. Rev. Lemue Hayes, the first colored Congregational minister, joined the colonial army in 1775 and served as a valiant soldier through the Revolutionary War.

The first national organization of the Colored Congregationalists of this country was perfected in the St. Mark Church, Boston, Massachusetts, Rev. S. A. Brown, pastor, during the meeting of the International Congregational Council held in that city in October, 1899, with Rev. Abraham Lincoln DeMond, Moderator and Rev. Alexander C. Garner, Secretary.

The Lincoln Memorial Church in Washington, D. C., has completed a \$120,000 house of worship under the leadership of the pastor, Rev. R. W. Brooks. Plymouth Church of Louisville, Kentucky, Rev. E. G. Harris, pastor, has just opened a \$65,000 building to house a Community church for Community needs. Valuable church properties have been purchased in other portions of the country. The most recent is that of the church of the Good Shepherd in Chicago, Rev. Harold M. Kingsley pastor.

The Second church of Memphis Tennessee, Rev. A. L. DeMond, pastor, has just completed and furnished a beautiful new church plant valued at more than \$50,000, through the gifts and efforts of the local congregation and the splendid cooperation of the people of the community. This is pioneer church work of its kind for colored people of the community. This is pioneer church work of its kind for colored people. The pastor is the secretary of the Inter-Denominational ministers' Union and also the secretary of the local branch of the Inter-Racial League and a member of the Commission on Denominational History of the National Congregational Council.

Colored Congregational churches now have more members on their rolls, more worshippers in their pews occupy more comfortable and convenient church buildings, have better

trained and educated ministerial leaders, and they are succeeding with a more constructive and helpful program for the church and the community with more of their own initiative and more of their own money and resources than at any other time in the century and a half of their history.

The Lincoln Memorial church of Chicago, Rev. A. L. Scott, pastor is now erecting a new house of worship costing \$100,000. Mt. Zion Temple in Cleveland, Ohio, has purchased a former Jewish Synagogue valued at \$300,000. Rev. Russell S. Brown the pastor is a member of the City Council.

Negro Congregationalists are conducting Missionary Work in Africa with six Missionaries on the field supported by the Negro Congregational Churches of the United States. These missionaries are Rev. and Mrs. C. H. McDowell, Rev. and Mrs. S. B. Coles and Dr. and Mrs. Aaron McMillan. Rev. McDowell and Rev. Coles are graduates of Talladega College and Dr. McMillan is a graduate of Meharry Medical College.

The National Convention of Congregational Workers Among Colored People, Rev. G. J. Thomas, Moderator and Dr. H. H. Proctor, Secretary, will hold its next meeting in Cleveland, in August 1930. At the last meeting of the National Congregational Council in Detroit, Michigan in June of this year about thirty Negro delegates attended. Rev. H. S. Barnwell was elected Assistant Moderator. Rev. A. L. DeMond was the delegate from the Tennessee Conference. Rev. Harold M. Kingsley is the director of Northern Negro Church work, and Rev. H. S. Barnwell is Secretary of Southern Congregational Church work.

The official organ of the Negro Congregationalists is The Amistad a monthly magazine published in Atlanta, Georgia in the interest of churches and schools among the colored people, and in connection with the work of the American Missionary Association.



NOV 21 1929

# NEGROES BUILD \$55,000 CHURCH ON SOUTH SIDE

Edifice Made Possible by  
Funds Given by Late  
Victor F. Lawson.

BY FRANK L. HAYES.

With the aid of funds bequeathed by Victor F. Lawson, the late publisher of The Daily News, a \$55,000 edifice is being built at Champlain avenue and 65th street for the Lincoln Memorial Congregational church. It will have the distinction of being, with probably one exception, the only church in Chicago erected by Negroes. In nearly all previous cases the Negro churches have taken over existing ecclesiastical buildings for their needs. The Lincoln Memorial Congregational church is the oldest Negro Congregational church in the state, having been founded in 1909. It is one of two Negro churches of the denomination in the city, the other being the Good Shepherd Congregational. The Victor Lawson Fund is administered by the Chicago Congregational Missionary and Extension society for the furtherance of its work. Officers of the society said, "We expect from the project at 65th street an important contribution to the community."

## Pastor from Brooklyn.

The pastor is the Rev. A. L. Scott formerly pastor of a Congregational church in Brooklyn, N. Y. His wife is active in the religious education work of the denomination. A previous pastor, the Rev. E. C. Lawrence, formerly was assistant moderator of the Congregational national council, and another, Charles W. Burton, now is a juvenile probation officer.

The church is in the heart of a section inhabited by self-respecting Negroes, many of them professional people who have moved out of the more congested areas. There are 6,000 Negroes in the territory bounded by 33d street, South Park avenue, Cottage Grove avenue and 69th street

and the location is regarded as strategic.

The plans were prepared by Denton B. Hull and Stanley W. Hahr and approved by the architectural advisory board of the denomination with its commendation. This board is credited with having raised architectural standards of the denomination to a marked degree, while safeguarding churches of moderate means from costly experiments.

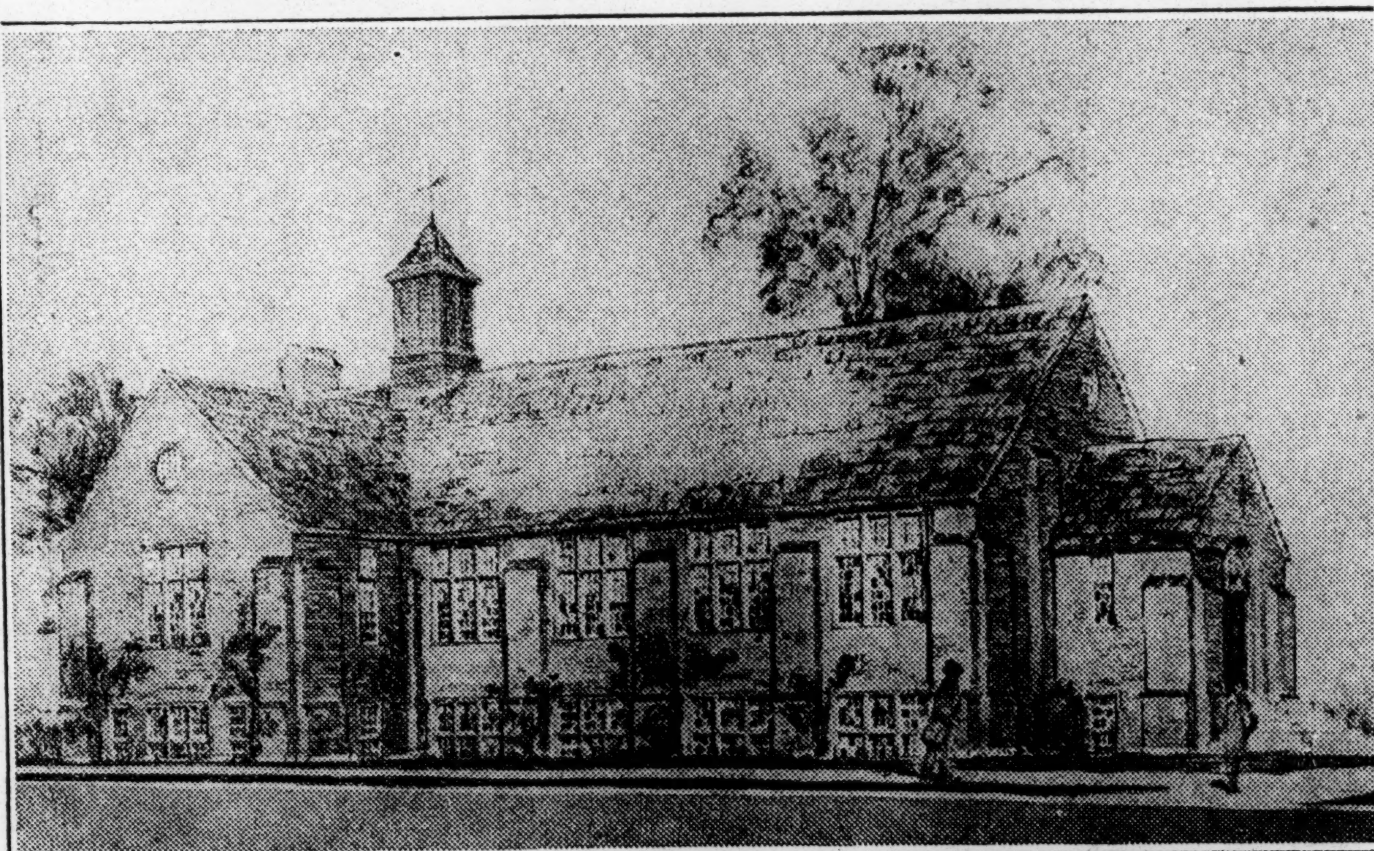
## Architecture of Building.

The architects have aimed at a building done in a straightforward way with no ungainly attempts at showy appearances, but in accord with the modern tendency toward simplicity and restraint. The building is traditional in form, the centuries-old plan of the cross being used for economy in obtaining seating space for more than 500 by means of transepts. There is a chancel in the traditional form, with choir stalls on each side facing the center, and a sanctuary with an altar, or communion table, against the rear wall. On one side of the chancel is a pulpit and on the other a reading desk.

The building is of red-faced brick, with stained wood trim and black slate roof. The interior is sand finish plaster, with stained pine trim and exposed roof trusses. The pews and chancel furniture are oak and the aisles and chancel floor are covered with cork.

The building committee comprises R. T. Terry, chairman; J. W. Allen, Luke A. Ateman, Nathaniel Daly, E. E. Hamilton, Joseph Youngblood, J. A. Gilbert, R. J. Davis, F. D. Johnson and W. S. White. Mrs. Scott is assisted in the church school by Miss Bertha M. Rhodes.

## To Represent Congregational Churches in U.S. and Europe



Architect's drawing of the new \$55,000 edifice being built for the Lincoln Memorial Congregational church at 65th street and Champlain avenue. It is being erected with the aid of funds bequeathed by Victor F. Lawson, late publisher of The Daily News. This church will have the distinction of being, with probably one exception, the only church in Chicago erected by Negroes.

MRS. CHARLOTTE H. BROWN  
SEDALIA, N.C. — The Congregational Churches of America have elected Mrs. Charlotte Hawkins Brown, principal and founder of Palmer Memorial Institute, Sedalia, N.C., as a delegate to the International Council of Congregational Churches which meets in Bourne Mouth, England, in July, 1930. 12/21/29  
This recognition has come to Mrs. Brown as a tribute to her accomplishments as a woman in the field of education and race relations in the North and South.

She will spend a great deal of time during the spring months in New England filling speaking and lecture engagements in Simmons College, Smith College and many other institutions of that section for which she is the annual inter-racial speaker.

Mrs. Brown has just returned to the school from Hampton Institute, where she was vesper speaker in Ogden Hall.



Church - 1929

## CONVOCATION ADOPTS RESOLUTION FAVORING NEW CHURCH PROPOSAL

Lawrenceville, Va.—Action taken last spring by the Southern Protestant Episcopal Bishops' Meeting at Atlanta looking toward the setting up of missionary districts to be presided over by Negro bishops was endorsed at the recent 37th annual convocation of the Diocese of Southern Virginia, held at St. Paul's School.

Following discussion on the report of southern bishops on missionary jurisdictions for Negroes, a resolution was offered by Rev. Bravard W. Harris, rector of Grace Church, Norfolk, endorsing the action. This resolution was accepted by the convocation.

The proposal has been objected to by Rev. George E. Bagg, jr., pastor of St. James P. E. Church, Baltimore, on the ground of racial discrimination. The measure will, he believes, give sanction to segregation and is not necessary. He has proposed an amendment which "says absolutely nothing of race or color, and under it the identical thing can be accomplished."

The "racial plan" was defeated at the St. Louis General Convention in 1916 on the ground of its being opposed to the principles of the church.

The sessions of the 37th annual convocation here were held in St. Paul's Memorial Chapel. Rev. J. Alvin Russell, rector. Officers of the convocation are the Rt. Rev. B. D. Tucker, president ex-officio; the Rt. Rev. A. C. Thompson, vice-president ex-officio; Archdeacon James S. Russell, president; the Rev. E. H. Hamilton, secretary; and the Rev. H. T. Butler, treasurer.

The executive board is composed of Archdeacon Russell, Rev. Harris, Rev. Hamilton, Rev. H. T. Butler, Drs. G. Hamilton Francis and W. E. Reid, and Messrs. L. H. Foster and A. H. Turner.

The convocation was held August 5-7.

## PRIEST AWARDED SANGRAEL CROSS

### Omaha Churchman Receives Coveted Episcopal Church Honor

CHICAGO, July 11.—A Sioux Indian, an Alaskan physician, a Negro priest, and a Japanese bishop were among nine persons to receive the cross of honor of the Order of Sangrael of the Episcopal Church.

The order was founded in St. Stephen's Church here and the awards are for extraordinary service to God and mankind. Sangrael signifies the "Holy

Graft".

The Race priest named for the unusual honor is the Rev. John Williams of Omaha, Neb.

The others to receive awards were Rev. Philip De Loriai, former Sioux chieftain; Rt. Rev. John McKim Tokyo, Japan; Dr. Grafton Burke, Alaska; Arthur Selden, N. Y.; Wm. Carlsle, London; Dora Vannix, S. D.; Sister Mary Veronica, N. Y. and the Rev. B. M. Spurr, W. Va.

## EPISCOPAL RECTOR OF GOTHAM CHURCH OUSTS NEGROES

New York, September 16.—(P)—The New York Herald-Tribune tomorrow will say the Rev. William S. Blackshear, recently appointed rector of the Protestant Episcopal Church of St. Matthew in Brooklyn, announced to his congregation yesterday that negro attendance at his church would no longer be permitted.

Several negroes were present in the congregation, which consisted mostly of white people. A witness declared that at Mr. Blackshear's declaration one negro woman arose and hurried out weeping. *Atlanta, Ga.*

The rector called attention to a paragraph in the church bulletin which read: "The Episcopal church provides churches for negroes. Several of these churches are within easy reach of this locality. They are in need of the loyal support of all true negro churchmen. Therefore, the rector of this parish discourages the attendance or membership in this church of the members of that race."



# 476 NEGROES (DIE BY OWN HAND IN 1927

## On Other Hand White Sui- cides Numbered 13,880 In United States

Washington.—That the deaths by homicide among Negroes are five times as great as those among whites from the same cause, while a very small percentage of the colored population die by their own hand, are the startling facts revealed by a comparative study of the reports of the Census Bureau of deaths from homicide and suicide in 1927 and 1927.

In 1927, in the registration area, which includes about 85 percent of the total population of Continental United States, there was a total of 14,366 deaths by suicide of which the whites had 13,880 and the colored, only 476 or less than 4 percent.

### 4286 Homicides

The homicides totaled 10,070, the whites having 5184 and the colored 4286 or 43 percent.

Of the 476 colored deaths by suicide in 1927, 325 or 70 percent of them occurred in the registration cities; while of the 4,286 homicides, 2,618 or 61 percent were inflicted in urban districts.

The term "homicide" as used here includes murder, manslaughter, justifiable homicide, and incendiarism, but not legal execution.

### 10 Suicides in Baltimore

In Baltimore, Md. in 1927, where the population constituted 15 percent of the total population, the colored deaths from suicide numbered 10 and the white deaths, from the same cause, 120; while the deaths by homicide were: colored, 37; and white, 25. In 1926 the deaths by suicide were: colored 6; and white, 104; and deaths by homicide, colored, 39; and white, 23.

## THE HOMICIDE RATE

The most startling news for the South this year was that contained in the Spectator, recently, dealing with murder, homicides and suicides, by Dr. Hoffman.

He shows that the ten leading cities in a list of 136, for 1928, were all in the South as follows:

	Population	Homicides	Rate Per 100,000
Memphis, Tenn. ....	190,700	115	60.5
Birmingham, Ala. ....	222,400	122	54.9
Jacksonville, Fla. ....	140,700	74	52.6
Atlanta, Ga. ....	256,100	115	45.1
Little Rock, Ark. ....	79,200	30	37.9
Macon, Ga. ....	61,200	22	35.9
Savannah, Ga. ....	99,900	31	31.0
Nashville, Tenn. ....	139,600	39	27.9
Houston, Tex. ....	275,000	72	26.1
New Orleans, La. ....	429,400	111	25.9

While the six largest cities in the country show a decidedly low rate compared with the Southern cities. They are:

	Population	Homicides	Rate Per 100,000
Detroit, Mich. ....	1,373,000	228	16.5
Chicago, Ill. ....	3,157,400	498	15.8
Cleveland, O. ....	1,010,300	134	13.3
Philadelphia, Pa. ....	2,064,200	182	8.8
New York, N.Y. ....	6,017,500	401	6.7
Los Angeles, Calif. ....	1,500,000	70	4.7

Here we have a comparison which bears out our contention that when the South was permitted to disregard the 14th and 15th Amendments, lawlessness set up and has continued unabated.

Dr. Hoffman contradicts himself regarding the Negro. In one paragraph he says that the Southern cities with the highest rate have "relatively a large colored population." In another he says, "But even when the rates are worked out for the two races separately it is shown that both races in the South have a decidedly higher homicide death rate than in the North, Central West, or far West." And that contradicts this: "The fact that Detroit has the highest homicide death rate of the six largest cities is, of course, largely attributed to the increasing colored population of that city."

Atlantic City, N.J., heads the northern cities with 45.1. We wonder what Dr. Hoffman "attributes" that high rate to. There is not a large colored population there. Detroit does not have as many Negroes as Washington, whose rate is 10.5, nor Baltimore with a rate of 9.0; nor Pittsburgh, with 9.6. These cities with larger Negro populations than Detroit refute Dr. Hoffman's slur on the race in Detroit.

The same thing is true of Memphis. While it heads the list in the United States, as well as in the south, his reference to "cities with highest rate have relatively large colored population" will not hold water. Savannah, Ga., whose rate is 50 per cent of Memphis, has 47.5 per cent colored population to Memphis 37.7 per cent colored. Norfolk, Va., is about the same size as Memphis, and has a colored population of about 36.1 per cent against the 37.7 per cent of Memphis, and her rate is only 11.9 vs. 60.5 of Memphis. Richmond is nearer Memphis in size and per centage of colored population, and her rate is 11.8. Even New Orleans, which is the largest city in the south, with more than an hundred thousand Negroes, and its rate is only 25.9. Now compare Detroit with Los Angeles, Calif., which is larger but with relatively the same colored population and nearly an hundred thousand Mexicans, and its rate is only 4.7. So Dr. Hoffman contradicts his imputations to colored people being responsible for high homicide rate by his own table.

Another cause for the south's high rate which he fails to mention, is that of illiteracy, poverty and race prejudice. Both races are affected by these hindering causes. The states in which the ten cities are located are at the bottom of the list in illiteracy and income tax. And while they all have the death penalty and sell firearms, they have disfranchising laws, mob violence, less libraries, and poorer school facilities, and less qualified teachers than the northern tier of states. Which is cheaper to a state, to furnish the best of schools and libraries, or maintain large police force, courts, jails, asylums, and poor houses?

General.

*Wm. J. Caldwell, Jr.*

MAR 15 1929

## THE NATION'S HOMICIDE RATE

The Spectator, an insurance journal, says in its current issue that the homicide record for 136 American cities for 1928 presents much the same picture, except in certain details, as "the equally lamentable records for 1927."

Based on figures from local boards of health, an article by Frederick L. Hoffman, consulting statistician for the Prudential Insurance Company, reports that among the 37,000,000 residents of these cities, the homicide death rate for 1928 was 10.2 per 100,000, against 10.5 for the preceding year.

Forty-nine cities showed an increase, while the remainder showed either declines or no changes. Memphis, Tenn., had the highest rate in the country and other Southern cities made up the 10 leaders. Detroit led the cities of 1,000,000 population or more. Many cities had no homicides.

The 10 cities with the highest rates, per 100,000, are:

	Population	Deaths	Rate
Memphis .....	190,200	115	60.5
Birmnigham, Ala. ....	222,400	122	54.9
Jacksonville, Fla. ....	140,700	74	52.6
Atlanta, Ga. ....	255,100	115	45.1
Little Rock, Ark. ....	79,200	30	37.9
Macon, Ga. ....	61,200	22	35.9
Savannah, Ga. ....	99,900	31	31.0
Nashville, Tenn. ....	139,600	39	27.9
Houston, Texas ....	275,000	72	26.1
New Orleans .....	429,400	111	25.9

The figures for cities in the 1,000,000 population class are:

	Population	Deaths	Rate
Detroit .....	1,378,900	228	16.5
Chicago .....	3,157,400	498	15.8
Cleveland .....	1,010,300	134	13.3
Philadelphia .....	2,064,200	182	8.8
New York .....	6,017,500	401	6.7

Los Angeles 1,500,000  
Hoffman says the returns from certain cities for the two years present an extraordinary contrast. In East St. Louis, Ill., for example, the number of homicides increased from one to 11. In Utica, N. Y., they decreased from 14 to 3, while in Yonkers, N. Y., they declined from 20 to none. "At the present time," Hoffman writes "I am shown that both rates in the South have a decidedly higher rate than in the North, Central West, or far West."



THE HOMICIDE RATE

The most startling news for the South this year was that contained in the Spectator, recently, dealing with murder, homicides and suicides, by Dr. Hoffman. He shows that the ten leading cities in a list of 136, for 1928, were all in the South as follows:

476 NEGROES  
DIE BY OWN  
HAND IN 1927

On Other Hand White Suicides Numbered 13,880 In United States

Washington.—That the deaths by homicide among Negroes are five times as great as those among whites from the same cause, while a very small percentage of the colored population are owners of land, are the startling facts revealed by a comparative study of the reports of the Census Bureau of deaths from homicide and suicide for 1927.

4286 Homicides

The homicides totaled 10,070, the whites having 5184 and the colored 4286 or 43 percent.

Of the 476 colored deaths by suicide in 1927, 325 or 70 percent of them occurred in the registration cities; while of the 4,286 homicides, 2,618 or 61 percent were inflicted in urban districts.

The term "homicide" as used here includes murder, manslaughter, justifiable homicide, and incendiarism, but not legal execution.

10 Suicides in Baltimore

In Baltimore, Md. in 1927, where the population constituted 15 percent of the total population, the colored deaths from suicide numbered 10 and the white deaths, from the same cause, 120; while the deaths by homicide were: colored, 37; and white, 25. In 1926 the deaths by suicide were: colored 6; and white, 104; and deaths by homicide, colored, 39; and white, 23.

Population Homicides Rate Per 100,000

Memphis, Tenn.	190,700	115	60.5
Birmingham, Ala.	222,400	122	54.9
Jacksonville, Fla.	140,700	74	52.6
Atlanta, Ga.	256,100	115	45.1
Little Rock, Ark.	79,200	30	37.9
Macon, Ga.	61,200	22	35.9
Savannah, Ga.	99,900	31	31.0
Nashville, Tenn.	139,600	39	37.9
Houston, Tex.	275,000	72	26.1
New Orleans, La.	429,400	111	25.9

While the six largest cities in the country show a decidedly low rate compared with the Southern cities. They are:

Detroit, Mich.	1,373,000	228	16.5
Chicago, Ill.	3,157,400	498	15.8
Cleveland, O.	1,010,300	134	13.3
Philadelphia, Pa.	2,064,200	182	8.8
New York, N.Y.	6,017,500	401	6.7
Los Angeles, Calif.	1,500,000	70	4.7

Here we have a comparison which bears out our contention that when the South was permitted to disregard the 14th and 15th Amendments, lawlessness set up and has continued unabated.

Dr. Hoffman contradicts himself regarding the Negro. In one paragraph he says that the Southern cities with the highest rate have "relatively a large colored population." In another he says, "But even when the rates are worked out for the two races separately it is shown that both races in the South have a decidedly higher homicide death rate than in the North, Central West, or far West." And that contradicts this: "The fact that Detroit has the highest homicide death rate of the six largest cities is, of course, largely attributed to the increasing colored population of that city." *Atlantic City, N.J., heads the northern cities with 45.1. We wonder what Dr. Hoffman "attributes" that high rate to. There is not a large colored population there. Detroit does not have as many Negroes as Washington, whose rate is 10.5, nor Baltimore with a rate of 9.0; nor Pittsburgh, with 9.6. These cities with larger Negro populations than Detroit refute Dr. Hoffman's slur on the race in Detroit.*

The same thing is true of Memphis. While it heads the list in the United States, as well as in the south, his reference to "cities with highest rate have relatively large colored population" will not hold water. Savannah, Ga., whose rate is 50 per cent of Memphis, has 47.5 per cent colored population to Memphis 37.7 per cent colored. Norfolk, Va., is about the same size as Memphis, and has a colored population of about 36.1 per cent against the 37.7 per cent of Memphis, and her rate is only 11.9 vs. 60.5 of Memphis. Richmond is nearer Memphis in size and per centage of colored population, and her rate is 11.8. Even New Orleans, which is the largest city in the south, with more than an hundred thousand Negroes, and its rate is only 25.9. Now compare Detroit with Los Angeles, Calif., which is larger but with relatively the same colored population and nearly an hundred thousand Mexicans, and its rate is only 4.7. So Dr. Hoffman contradicts his imputations to colored people being responsible for high homicide rate by his own table.

Another cause for the south's high rate which he fails to mention, is that of illiteracy, poverty and race prejudice. Both races are affected by these hindering causes. The states in which the ten cities are located are at the bottom of the list in illiteracy and income tax. And while they all have the death penalty and sell firearms, they have stratching laws, mob violence, less libraries, and poorer school facilities, and less qualified teachers than the northern tier of states. Which is cheaper to a state, to furnish the best of schools and libraries, or maintain large police force, courts, jails, asylums, and poor houses?

THE NATION'S HOMICIDE RATE

The Spectator, an insurance journal, says in its current issue that the homicide record for 136 American cities for 1928 presents much the same picture, except in certain details, as "the equally lamentable records for 1927."

Based on figures from local boards of health, an article by Frederick L. Hoffman, consulting statistician for the Prudential Insurance Company, reports that among the 37,000,000 residents of these cities, the homicide death rate for 1928 was 10.2 per 100,000, against 10.5 for the preceding year.

Forty-nine cities showed an increase, while the remainder showed either declines or no changes. Memphis, Tenn., had the highest rate in the country and other Southern cities made up the 10 leaders. Detroit led the cities of 1,000,000 population or more. Many cities had no homicides.

The 10 cities with the highest rates, per 100,000, are:

	Population	Deaths	Rate
Memphis	190,200	115	60.5
Birmingham, Ala.	222,400	122	54.9
Jacksonville, Fla.	140,700	74	52.6
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Macon, Ga.	61,200	22	35.9
Savannah, Ga.	99,900	31	31.0
Nashville, Tenn.	139,600	39	27.9
Houston, Texas	275,000	72	26.1
New Orleans	429,400	111	25.9
The figures for cities in the 1,000,000 population class are:			
Population Deaths Rate			
Detroit	1,378,900	228	16.5
Chicago	3,157,400	498	15.8
Cleveland	1,010,300	134	13.3
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Hoffman says the returns from certain cities for the two years present an extraordinary contrast. In East St. Louis, Ill., for example, the number of homicides increased from one to 11. In Utica, N. Y., they decreased from 14 to 3, while in Yonkers, N. Y., they declined from 20 to none.

"At the present time," Hoffman writes "I am

unable to explain these extraordinary changes, which, of course, may be the result of better law enforcement or law laxity as the case may be."

Of the Southern cities with the highest rate, Hoffman says they are places "with a relatively large colored population."

"But even when the rates are worked out for the two rates separately," he continues, "it is shown that both rates in the South have a decid-



edly higher homicide death rate than in the North Central West, or Far West.

"The other cities are all located in States in **THE GOLDSB**

which the death penalty is enforced with a fair degree of rigorous impartiality, but they are likewise located in States where the gun-carrying habit is common and the sale of firearms and ammunition is practically unrestricted. About three-fourths of all the deaths from homicide in Southern cities are due to firearms."

The rate of these Southern States, Hoffman points out, was "nearly four times as high as the country at large, while Memphis, as usual, leads the list with a homicide death rate more than six times as high as the average for all the cities combined."

The combined homicide rate for six cities of 1,000,000 population or more was only 10 per 100,000 against an average of 38.6 per 100,000 for the ten Southern cities.

"The fact that Detroit has the highest homicide death rate the six largest cities is, of course, largely attributable to the increasing Negro population of that city," Hoffman states.

Killings in Chicago increased from 14.1 in 1927 to 15.8 in 1928, Hoffman says, and are, therefore, about 50 per cent in excess of the average for the country as a whole.

Among cities with no homicides at all in 1928 are: Concord, N. H., Jackson, Mich., Kalamazoo, Mich., Lincoln, Neb., Lynn, Mass., Malden, Mass., Manchester, N. H., Passaic, N. J., Harrisburg, Pa., Newton, Mass., Fall River, Mass., New Briton, Conn., and Pawtucket, R. I.

Of the application of the death penalty for murder, Hoffman asserts it is doubtful if the total executions reach 200 against a total estimated murder death roll of possibly 12,000 for the nation.

## MURDER RATE DOUBLED

Dr. Frederick L. Hoffman, an insurance statistician of widely known authority, has issued a study of murder in this country which reveals the fact that the national homicide rate has doubled since 1900. It also discloses several important and striking facts

with reference to variation of rate in different sections of the country.

For five great cities of the North and West we have this table:

	Deaths.	Rate Per 100,000
Detroit .....	228	16.5
Chicago .....	498	15.8
Cleveland .....	134	13.3
Philadelphia .....	182	8.8
New York .....	401	6.7
Los Angeles .....	70	4.7
Total .....	1,513	10.0

Now, glance from above to the table below for Southern cities:

	Deaths.	Rate Per 100,000
Memphis .....	115	60.5
Birmingham .....	122	54.9
Jacksonville .....	74	52.6
Atlanta .....	115	54.1
Little Rock .....	30	37.9
Macon .....	22	35.9
Savannah .....	31	31.0
Nashville .....	39	27.9
Houston .....	72	26.2
New Orleans .....	111	25.9
Total .....	731	38.6

A rate of 38 homicides per 100,000 of population in the South against only 10 per 100,000 elsewhere in the country is certainly rather startling. Dr. Hoffman points out the heavy proportion of Negro population in the Southern cities mentioned as one factor, since homicide is more frequent among them. Yet among Southern whites it is much higher than in other sections.

Dr. Hoffman has reached the conviction that capital punishment defeats rather than promotes suppression of murder. He says if it be a fact that our people are unwilling to enforce the death penalty, then it is better to abolish it, thus clearing the way for more prompt and sure penalty of less severity. As matters stand the homicide rate in the states having no death penalty is lower than in those still retaining it. Evidently, therefore, we gain nothing by clinging to a penalty so severe that you cannot get it enforced.

Also it appears that over three-fourths of all homicides are done with firearms. Dr. Hoffman's conclusion that the present conditions of American life call for more rigid regulation of the sale and use of firearms may still be impractical, yet it is to be seriously considered.

## WORLD

MAR 17 1929

### THE TOLL OF MURDER

The figures comparing the homicide rate of the country with that of its principal cities, compiled by Dr. F. L. Hoffman, statistician of the Prudential Insurance Company, and printed in the Spectator, will first of all correct the impression that New York City is especially beset with killers. The homicide rate per 100,000 of population is for New York 6.7, which is high enough in all conscience. But that of Chicago is 15.8; of Detroit it is 16.5; even of placid Philadelphia it is 8.8.

In 1928, as in previous years, Southern cities show a murder rate far above that of Chicago or Detroit. In Memphis the rate was 60.5, almost ten times that of New York, almost four times as great as Chicago's. Birmingham, 54.9; Jacksonville, 52.6, and even big and prosperous Atlanta, 45.1, are in little better case. Dr. Hoffman finds no evidence in the figures that capital punishment acts as a deterrent of murder. Perhaps it might so act if it were really tried. As it is not tried, we can only agree with Dr. Hoffman that the toothless threat of it acts instead as a "deterrent to swift and adequate justice."

The high homicide rate in Southern cities is commonly ascribed to the Negro population of those cities, but Dr. Hoffman finds that the rate is high even among the white residents separately reckoned. For this he blames the practice of carrying concealed weapons, which is much commoner in the South than in the North. After all, there may be some virtue in the Sullivan act.



Crime-1929

# South Leads Nation

ATLANTA RATE TRIPLE THAT OF CHICAGO

## In Homicide Records

New York, March 13. (AP)—The Spectator, an insurance journal, says in its current issue that the homicide record for 133 American cities for 1928 presents much the same picture, except in certain details, as "the equally lamentable records for 1927."

Based on figures from local boards of health, an article by Frederick L. Hoffman, consulting statistician for the Prudential Insurance company, reports that among the 37,000,000 residents of these cities the homicide death rate for 1928 was 10.2 per 100,000, against 10.5 for the preceding year.

Forty-nine cities showed an increase, while the remainder showed either declines or no changes. Memphis, Tenn., had the highest rate in the country and other southern cities made up the ten leaders; Detroit led the cities of 1,000,000 population or more. Many cities had no homicides.

The ten cities with the highest rates are:

City	Popul.	Deaths	Rate per 100,000
Memphis	190,200	115	60.5
Birmingham	222,400	122	54.9
Jacksonville	140,700	74	52.6
Atlanta	255,100	115	45.1
Little Rock	79,200	30	37.9
Macon	61,200	22	35.9
Savannah	99,900	31	31.0
Nashville	139,600	39	27.9
Houston	275,000	72	26.1
New Orleans	429,400	111	25.9

The figures for cities in the 1,000,000 population class are:

City	Popul.	Deaths	Rate per 100,000
Detroit	1,378,900	228	16.5
Chicago	3,157,400	498	15.8
Cleveland	1,010,300	134	13.3
Philadelphia	2,064,200	182	8.8
New York	6,017,500	401	6.7
Los Angeles	1,500,000	70	4.7

Of the southern cities with the high-

est rates, Hoffman says they are places "with a relatively large colored population."

"But even when the rates are worked out for the two races separately," he continues, "it is shown that both races in the south have a decidedly higher homicide death rate than in the north, central west or far west."

"The ten cities are all located in states in which the death penalty is enforced with a fair degree of rigorous impartiality, but they are likewise located in states where the gun-carrying habit is common and the sale of firearms and ammunition is practically unrestricted. About three-fourths of all the deaths from homicide in southern cities are due to firearms."

Of the application of the death penalty for murder, Hoffman asserts it is doubtful if the total executions reach 200 against a total estimated murder death roll of possibly 12,000 for the nation.

# Homicides and Suicides

Amsterdam N.Y. News

3/13/29

## Deaths From These Causes Reveal Some Startling Facts

WASHINGTON, D. C., March 4 (Capital News Service, Inc.).

—That the deaths by homicides among Negroes are five times as great as those among whites from the same cause, while a very small percentage of the colored population die by their own hand, are the startling facts revealed by a comparative study of the reports of the Census Bureau of deaths from homicide and suicide for 1926 and 1927.

In 1927, in the registration area, which includes about 85 per cent of the total population of continental United States, there was a total of 14,356 deaths by suicide, of which the whites had 13,880 and the colored only 476 or less than 4 per cent.

The homicides totaled 10,070, the whites having 5,184 and the colored 4,286 or 43 per cent.

Of the 476 colored deaths by suicide in 1927, 325 or 70 per cent of them occurred in the registration cities; while of the 4,286 homicides, 2,618 or 61 per cent were inflicted in urban districts.

The term "homicide," as used here, includes murder, manslaughter, justifiable homicide and incendiarism, but not legal execution.

In Greater New York in 1927, where the population constituted 2.9 per cent of the total population, the colored deaths from suicide numbered 44 and the white deaths, from the same cause, 1,051; while the deaths by homicide were: colored, 72; and white, 355. In 1926 the deaths by suicide were: colored 23; and white, 866; and deaths by homicide, colored, 64; and white, 320.

In Brooklyn, in 1927, where the population constituted 1.6 per cent of the total population, the colored deaths from suicide numbered 5 and the white deaths, from the same cause, 322; while the deaths by homicide were: colored, 9; and white, 94. In 1926, the deaths by suicide were: colored, 7; and white, 214; and deaths by homicide, colored, 7; and white, 91.

In Newark, N. J., in 1927, where the population constituted 5 per cent of the total population, the colored deaths from suicide numbered 2; and the white deaths, from the same cause, 73; while the deaths by homicide were: colored, 22; and white, 15. In 1926 the deaths by suicide were: colored, 1, and white, 66; and deaths by homicide, colored, 12; and white, 25.

In Philadelphia, in 1927, where the population constituted 8 per cent of the total population, the colored

deaths from suicide number 16 and the white deaths, from the same cause, 272; while the deaths by homicide were: colored, 94; and white, 78. In 1926 the deaths by suicide were: colored, 12; and white, 281; and deaths by homicide, colored, 91; and white, 70.

## Murder Rate In Dixie Four Times That Of Northern Cities

Chicago, New York, Philadelphia Have Lower Homicide Rate Than Memphis, Atlanta, Jacksonville Or Birmingham

NEW YORK. — Life is cheap in Dixie.

Death from murder, suicide and accident are four times as great in big southern cities as in big northern cities.

Thus speaks Frederick L. Hoffman, statistician of the Prudential Insurance Co., in his annual figures for 1928.

The ten southern cities with highest rates are:

City	Popul.	Deaths	Rate per 100,000
Memphis	190,200	115	60.5
Birmingham, Ala.	222,400	122	54.9
Jacksonville, Fla.	140,700	74	52.6
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Little Rock, Ark.	79,200	30	37.9
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Nashville, Tenn.	139,600	39	27.9
Houston, Tex.	275,000	72	26.1
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Northern Cities  
The northern cities are:

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Colored Rate

Of the southern cities with the highest rates, Hoffman says they are places "with relatively large colored populations."

"But even when the rates are worked out for the two races separately," he continues, "it is shown that both races in the South have a decidedly higher homicide death rate than in the North, central West or far West."

"The ten cities are all located in States in which the death penalty is enforced with a fair degree of rigorous impartiality, but they are likewise located in States where the gun-carrying habit is common and the sale of firearms and ammunition is practically unrestricted. About three-fourths of all the deaths from homicide in Southern cities are due to firearms."

South Four Times North  
The rate of these southern cities, Hoffman points out, was "nearly four times as high as the country at

Since 1900 there were 609 homicides in 31 selected cities, a rate of 5.1 per 100,000. In 1928 there were 2,387 homicides in 30 selected cities, a rate of 10.1 per 100,000. Killings in Chicago increased from 14.1 in 1927 to 15.8 in 1928, Hoffman says, and are therefore about 50 per cent in excess of the average for the country as a whole. The fact that Detroit has the highest homicide death rate of the



Crime - 1929

General

# South Leads Nation In Homicide Records

ATLANTA RATE TRIPLE THAT OF CHICAGO

New York, March 13. (AP)—The South leads the nation in homicide records, according to a report by the Prudential Insurance Company, which has just published its annual report on the subject.

Based on figures from local boards of health, an article by Frederick L. Hoffman, consulting statistician for the Prudential Insurance Company, reports that among the 37,000,000 residents of these cities the homicide death rate for 1928 was 10.2 per 100,000, against 10.5 for the preceding year.

Forty-nine cities showed an increase, while the remainder showed either declines or no changes. Memphis, Tenn., had the highest rate in the country, and other southern cities made up the ten leaders; Detroit led the cities of 1,000,000 population or more. Many cities had no homicides.

Popn.		Deaths		Rate per 100,000	
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The figures for cities in the 1,000,000 population class are:

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Savannah	99,300	31	31.0	31.0	31.0
Nashville	139,600	39	27.9	20.0	20.0
Houston	275,000	72	26.1	9.5	9.5
New Orleans	429,400	111	25.9	6.1	6.1

Of the southern cities with the highest rates, Hoffman says they are places "with relatively large colored populations."

But even when the rates are worked out for the two races separately, he continues, "it is shown that both races in the South have a decidedly higher homicide death rate than in the North, central West or far West."

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The combined homicide rate for six cities of 1,000,000 population or more was only 10 per 100,000 against an average of 38.6 per 100,000 for the ten southern cities.

"The fact that Detroit has the highest homicide death rate of the



# Anti-Crime Crusade

By WILLIAM PICKENS

Mr. Hoover summons us to war against crime and criminals. Every deliberate violation of fundamental laws is a crime, and the violators are criminals. Violations of the express and plain provisions of the 15th Amendment of crimes. The officers of almost every Southern state are guilty of repeated commissions of that crime.

Mr. Hoover, like all the others, calls in "blanket" language for the enforcement of all law and the punishment of all crime; but, like all the others, when he particularizes, he mentions the 18th Amendment or prohibition, but he does not mention the 15th Amendment. He sermonizes about cases of individual murder, but does not specify the far greater crime of community murder, or lynching.

When will we ever find an American in high position politically, with "guts" enough to speak the truth and the whole truth about this thing? Is it not clear to a man of Mr. Hoover's intelligence and experience that our tolerated and palliated crimes against the weak are responsible for our whole infernal excellence in crime? You cannot tell the criminal: "See here, now! You must stop stealing from everybody but Negroes,—you must stop murdering everybody but Negroes,—and you cease your political corruption against everybody but Negroes." The criminal is too natural, too logical, and too decent to adopt a program like that. In the last analysis, he will not be able to draw a strick color-line for his crime; to him, stealing will be stealing and murder will be murder. He will steal where the stealing is most profitable and murder where the murderer is most immune. It is sound statesmanship that the best way to defend the strong is to defend the weak. A strict regard for the rights of the man farthest down is the best security for the rights of the man farther up. Nature has put us all into the same economic and social ship: and a leak in the steerage is equally dangerous to the lords and ladies who ride in the cabin. If the ship sinks, the steerage passengers will go down first; the first-class passengers will go down a little later,—but not much later.

The American white man must see finally that there is no escape from the Negro in this country. All plans for advancement must include the Negro one hundred per cent. For all "races" in a given territory, the ultimate societal destiny is one and the same.

## THE SOUTH'S HOMICIDE RECORD

Based on statistics furnished by Fredrick L. Hoffman, Statistician of the Prudential Life Insurance company, there appears under the caption "The South's Disgraceful Record of Homicides" an interesting if it is not pleasant resume of homicides in the United States. While South Carolina cities are listed we doubt if our state can make a much better showing than other Southern cities and despite what one reads of Chicago and our opinion of New York, the fact remains that the South is the bloodiest part of the United States.

Jacksonville yields to Memphis the honor or rather dishonor of heading the list with 60.5 homicides for every 100,000 population with third place in the list to Florida's metropolis 52.6. Birmingham with 54.9 comes second and other Southern cities follow: Atlanta 45.1; Little Rock 37.9, Macon 35.9; Savannah 31; Nashville 27.9; Houston 26.1; New Orleans 25.9.

As against this record, bloody Chicago looks fairly good with 498 homicides for her over three millions of people or 15.8 to the 100,000, one fourth the number of Memphis. Chicago is not the bloodiest of the big cities being exceeded slightly by Detroit with 16.5. New York with her millions and large foreign population can no longer relatively be dubbed the city of crime with 6.7 homicides to every 100,000 and too much blame cannot be placed on the movies or rather the contamination existing where the movies are made for Los Angeles is at the foot of the cities with a million or more with a percentage of 4.7 or a total of 70 homicides, less than Jacksonville though approximately ten times her population.

These figures are not pleasant to contemplate nor can all the blame be laid on the negro though of course, he figures in the Southern totals, for a close study will reveal that of late years whites have exceeded negroes in the clutches of the law in

the South and the sad thing is that the offenders, in the main, are boys. Nothing is to be gained by being incensed.

One cannot dispute the words of the Manufacturers Record, a staunch friend and defender of the South, when it says: "The homicide rate is only one illustration of the extent of lawlessness throughout the South that must be checked if our civilization is to be saved. In this homicide activity we see some of the ill effects of pistol toting and mob rule and the lynching habit."

While looking for causes, and there must be a reason for life being so much cheaper in the South than elsewhere, are we not faced with the following:

Conviction for taking of human life in the South is too uncertain to deter the murderer.

Pistol toting is too promiscuous.

The mob spirit, whether or not for a serious crime, engenders crime and sows, as says the Record, in the following well chosen words, the seeds for murder:

"Whenever a mob has lynched a culprit, it has planted the seeds of homicide. Every lynching crowd lynches the sovereignty of the state and thus commits a greater crime than the criminal himself, for unless the sovereignty of the state is upheld, civilization cannot be perpetuated." Every editor, every preacher, every citizen who trembles at the situation now staring the South in the face would do well to read this article. The ostrich fools none but himself when he sticks his head under the sand.

# Negroes "Drafted" to Build Roads for Whites in Dixie

BY TOM PETTEY.

[Chicago Tribune Press Service.]

Gainesville, Ga., May 16.—[Special.]

A kind of left handed conscription by law is being practiced down here in Georgia and Florida in order that the land owners may ride over graded roads when they start to town in their automobiles.

These states are building roads instead of jails and the darkies are building them. When a stretch of road needs a new topping, the county officers put out what Chicago knows as the "dragnet" and presto there is a lot of free black labor for the next two or three months.

## Jailer Gets Rakeoff.

Every one profits but the Negro, and they say down here that he profits morally. The jailer gets a "chow" rakeoff and the land owner gets a new road.

For a week now your correspondent has been motoring northward from the Florida keys and only at intervals has he followed the paved federal highways. A large part of the trip has been made over dirt and gravel roads, state highways mostly built by prison labor.

During this time I have watched a half dozen Negro road gangs at work and have dropped in on one prison camp. The guards are uncommunicative fellows. But one can pick up a fund of information at crossroad stores and filling stations. Not far from Lake City, Fla., a Negro youth was taking 15 minutes to pour a gallon of water into the radiator of the Tribune car.

## Must Keep a Steady Job.

"Did you ever work on a road gang like that one down the way?" he was asked.

"Dey ain't come after me yet," he grinned, "cause I keeps me a stiddy job. The law don't bother you none effen you has a white man friend, lessen you gits in trouble lak my brother did. He's workin' down there where you jist been at. He got likkered up las' Sattidy and now he's spreadin' gravel ninety days."

Three months at hard labor seemed a bit severe for a Saturday night bout with corn liquor but a Jacksonville lawyer explained how southern justice works as far as the darky is concerned.

## Good Roads from Bad Negroes.

"It's this way," he laughed. "We have too many Negroes and not enough roads. Now, the more bad Negroes the officers bring in the more good roads we will have. When a county down here starts a road building program there is a general roundup of loafing and vagrant Negroes and pretty soon the roads are in tip-top shape." The Negro, however, isn't always in such a good state of re-

pair when he gets off the road gang.

A hotel man up near the Florida-Georgia state line enlightened me on that point. "Down in Florida the prison camp keeper gets 60 cents a head each day to feed his prisoners," he said, "and in Georgia he gets 10 cents more. You don't need but one look at the convicts to know where the jailer gets the money to ride around in a big automobile. More than half of that allowance is clear profit. They keep the jails and camps full, but they sure don't fill the prisoners."

## Two Poor Meals a Day.

The hotel man was right, for your correspondent saw the evening meal being served in a Florida camp. It consisted of coffee, cornbread, sirup, and beans. The prisoners are fed only two meals—breakfast and supper. The same schedule is followed in Georgia, but there is an additional tidbit on the menu, salt pork. After a month on the road gang or in a county jail the Negroes have a wasted, emaciated appearance and are physically unable to do a real day's work.

Both states have done away with the ball chain. Such trappings do not look good to travelers passing through and besides the Negroes couldn't pull their chain about on the food they get.

## Shootings Are Frequent.

There frequently is trouble in the prison camps. Sometimes it is caused by liquor being smuggled in, but more frequently ragged nerves and bad food are responsible.

In the last six days there have been three shootings in prison camps in the two states, each resulting in fatalities to one or more Negro prisoners.

The most recent took place just outside of Atlanta yesterday. The Negroes were being herded into a truck to be taken out for road work. Several of them refused to go, claiming they had not been fed. One prisoner was shot dead when he made a motion toward a deputy. Thirty minutes later the others were at work after this "object lesson."

## Justice Blindfolded.

Recently a Negro on a Florida road crew was badly beaten. His term expired before his welts subsided and a political case was made out of the incident. The Negro did not get within shouting distance of justice. He couldn't decide in which county he was beaten and the case was thrown out of the county court in which it was being tried.

At the sheriff's office and at the county jail in almost any county seat down here they will tell you the road gangs the year around are made up of "bad niggers," men who murdered and robbed before they were put on the prison gangs, but out in the rural sections they just laugh and

Both declare that "down here the white nigger serves on the road gang." Both man serves on the grand jury and the are drafted in line of duty.



## GREETES PHILADELPHIANS



PRESIDENT COOLIDGE received Miss Altadena Tyson, honor student of the West Philadelphia high school and Mrs. C. E. Boswell of the Citizens' School Attendance Committee of Philadelphia last week. The president was presented with a Declaration of Friendship and Mrs. Coolidge a bouquet of flowers as a special feature of Friendship Week as sponsored by the Philadelphia Federation of Churches.

—Scurlock Photo.

## "ARE WE OVER-CHURCHED?"

The above question headed an editorial in the Washington Tribune of last week, based upon the recent survey of colored churches by the Commerce department. This should be of especial interest to Savannahians because of the very large number of local churches which are out of all proportion to the population. A few years ago we emphasized this fact, but were disputed by a prominent Baptist clergyman. It is pleasing to us to note that long afterwards this stand has been approved by those high in authority and many others. Most of those who are supporting churches are small wage earners. It is a constant drain upon them to pay preachers and build and repair churches. The best minds are now advocating consolidation of churches, a fact which sooner or later, will have to be adopted. The editorial is here appended:

As we are to have two national conferences here next week, discussing church work and its possibilities, we would call their attention to a few facts that should command their attention.

In December the Department of Commerce released the results of its survey of the colored churches in the United States. It says we have 42,585 churches valued at \$205,782,628. As the amount of the mortgages on these churches is not given it is impossible to place the real value, to the race, of these buildings.

However, taking the reported value, we can sincerely ask, "Are we over-churched?" Among the whites there is an average of 261 members for each church. With us there are only 122 members to each church, less than one-half the number of members supporting each white church.

Among the Negroes the value of church edifices represent about 27 per cent of the value of farm property—land and buildings—owned by them, while among the whites the value of their churches represent only 10 per cent of their farm property.

While we are the lowest down in economic standing our individual per capita in church ownership averages \$40.00, which is more than 50 per cent of the white per capita of \$74.00. If we had a per capita of \$40.00 in business enterprises and industrial plants what a different picture we could present.

Consider Ohio, where we have farm property valued at only \$4,000,000, our churches at more than \$9,000,000. In Illinois where we claim more than \$10,000,000 in church property, we have one-fourth of that, or \$2,500,000, in farm property. This is the condition all over the north. We are buying churches and giving up the farm.

Here in Washington we have more than \$7,000,000 invested in 147 churches and not even \$500,000 in business or industrial enterprises to give employment to some of our folks in order that we may keep up these churches. The report shows we spend \$838,212 on our 147 churches in 1926, which is far more than we have invested in business, commerce and industrial plants combined. In other words, we are spending more on our churches every year than we have invested in productive enterprises and business combined. This is a topic that should be discussed next Thursday when the conference takes up the general topic of the Church and the Economic Situation. Nationally we spent \$43,034,259 on our churches in 1926, which is far more than the value of all of our business, commercial and industrial enterprises in this country. We have more preachers than we have industrial employees in our own enterprises. Again, we would ask: "Are we not overchurched?"

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# Representatives Of Negro Churches Meet To Discuss Race Needs

Every Church in the Nation Is Represented at Conference Held at Howard to Discuss Vital Questions Affecting the Negro Race.

Washington, D. C. March 5—Twenty-four representatives from eight of the principal Negro church groups including nearly all of the denominations having Negro constituents met here today in the Library Building of Howard University to consider and recommend to the Negro churches of the United States a plan of cooperation in dealing with the interests and needs of the Negro people. This meeting was called as a result of an informal gathering of Negro churchmen held in Rochester, December of last year, when Dr. A. M. Townsend was chosen as Chairman and Dr. George E. Haynes as Secretary of the temporary committee which called this morning. After full discussion the meeting adopted the following recommendation to their respective bodies:

I. That each and every church group here represented appoint not to exceed five delegates who, with the representatives of other church groups to be invited, shall

constitute a National Cooperative Committee of Negro Churches for the study, discussion and recommendation of such forms of cooperation as from time to time may be agreed upon by the said committee.

II. That the representatives here assembled do now constitute themselves as such a committee, pending approval of the bodies from which they come and awaiting such replacements and additions as may be made by the official action of these bodies. A special committee was appointed to draft a plan and program for the permanent committee which is to meet again in the late summer or early fall.

## NATIONAL MINISTERIAL ALLIANCE CLOSES 3RD SESSION

The third national session of the National Interdenominational Ministerial Alliance of America, which convened in Washington, D. C. March 3-8, closed last week after spending five days in hearing reports as to the condition of interracial goodwill, educational, economic and industrial status of the country from ministers appointed from forty-two states by governors and ministers elected by Ministerial Alliances. The findings were that in some of the states interracial goodwill educational, economic and industrial

conditions were rather discouraging in other sections of the country we found there is a tendency of improvement. The organization went on record to use its influence to foster a program for interracial goodwill throughout the country and to be of assistance to humanity along educational, economic and industrial lines as well as religious. The Alliance will publish a monthly magazine as its official organ. The following named persons were elected officers: Rev. Chas. L. Russell, Washington, D. C., president; Rev. W. A. Gray, Washington, D. C.; Bishop R. A. Grant, Mobile, Ala.; J. W. Robinson, Charleston, W. Va.; M. R. Geary, Bangor, Me.; Rev. W. C. Brown, Jacksonville, Fla., vice presidents. Rev. H. T. Medford, Washington, D. C., secretary; Rev. Wm. A. Taylor, Washington, D. C., associate secretary; Rev. L. G. Jordan, Nashville, Tenn., corresponding secretary; M. C. Strachan, New York City, associate corresponding secretary; O. G. Grandison, Washington, D. C., secretary executive committee; J. C. Olden, Washington, D. C., chairman executive committee; J. H. Jenkins, Washington, D. C., treasurer. A state president was elected for each of the forty-eight states. Rev. Chas. L. Russell, the founder and president, was unanimously delegated by the Alliance to the World's Pentecostal Conference, which will convene in Jerusalem this summer.

## NAT. MINISTERIAL ALLIANCE CLOSES THIRD SESSION

The third national session of the National Interdenominational Ministerial Alliance of America which convened in Washington, March 4-8, came to a close last week after spending five days in hearing reports as to the condition of interracial goodwill, educational, economic and industrial status of the country from ministers appointed from forty-two states by governors and ministers elected by Ministerial Alliances. The findings were that in some of the states interracial goodwill educational, economic and industrial

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JAN 13 1929

## THE URBANIZATION OF NEGROES; EFFECT ON THEIR RELIGIOUS LIFE

BY THE REV. L. K. WILLIAMS, D. D., LL. D.  
[Pastor Olivet Baptist church [colored] and president  
National Baptist convention].

Today, as in recent years, the American population is drifting from the rural districts to the cities. This movement has been so marked and rapid that now a majority of our total population is urban. Statistics show that black people in this matter have been no exception. In 1870 there were about 750,000 Negroes living in cities; in 1900 2,000,000; and now it is estimated that quite 5,000,000, or one-half of the entire race, live in cities.

The same things that have caused white persons to move to the cities have likewise influenced Negroes. But Negroes have some special reasons for their cityward drift. Among these are: A desire for new, better environments and living conditions; a desire for justice and better police protection; a desire for the best educational advantages, wider industrial opportunities and better wages and improved religious opportunities.

These new migrants do not find in the cities what they anticipated, but instead they find new, difficult, depressing problems they are not prepared to solve. They soon discover strenuous economic and complex social conditions. During the slow and tedious process of assimilation they sometimes lose the hope and inspiration that led them to town. Just so the newcomers find marked differences in matters of church and religion. In their former rural homes these people maintained a simple, not too costly form of church life. They were constant and faithful church supporters because there were less diversions and fewer organizations bidding for their time and patronage. In most cases they were well known in the communities from which they came. Their contacts were close and they enjoyed the honors and bore the burdens of church leadership.

From 1916 to 1920 Chicago increased its Negro population 145.5 per cent, but for the same time there was only a 40 per cent total increase in Negro church membership. During this period some few churches of Chicago had great gains, viz.: Salem Baptist church, 51 per cent; Olivet Baptist church, 80 per cent; St. Mark's Methodist Episcopal, 100 per cent; Bethel African Methodist Episcopal, 800 per cent and Walter's African Methodist Episcopal Zion, 338 per cent, but these were outstanding exceptions.

Buffalo, N. Y. had an estimated Negro population in 1922 of 10,000, 62.5 per cent not members of any church, 32.5 per cent Protestant, 3.5 per cent Catholic, the balance in miscellaneous churches. Toledo, O., had an estimated Negro population in 1923 of 10,000, 66 per cent not members of any church; Philadelphia, Pa., estimated Negro population in 1920, 135,000, Protestant membership estimated at 29,920; Brooklyn, N. Y., estimated Negro population in 1928, 50,000, estimated nonchurch members 60 per cent; Borough of Manhattan, N. Y., estimated Negro population in 1928, 175,000, estimated seating capacity of Negro

churches, 22,000. The above figures represent the status of Negro churches in cities. When it is remembered that 55 per cent of the total Negro population is counted as members of churches the figures above reveal an amazing deflection.

Why this deflection?

These new migrants are accustomed to a rural religion. They find in the cities not a perfect church, but one improved very much. They cannot easily adapt themselves to their new religious environment.

They find in cities new and strenuous economic conditions. To meet these both the time and the means of the migrants are required. They have nothing they can give the church, while the church would expect much of them.

In cities these newcomers are lost in the crowds. They do not know nor are they known as they were in their former homes. A Negro people coming from the country to cities find more diversions and more things bidding for their time and patronage. Some semi-religious and other self-seeking organizations through their vaunted charities are causing many to be turned away from the churches. These capitalize the church's inability and its palpable inexcusable neglect in matters of practical charitable work.

In their daily occupations Negroes in cities often have closer contacts with diverse racial and nonreligious groups and in some cases are consequently estranged from organized religion and the old line churches. In Chicago we have many followers of Mohammed. The Mohammedans have three mosques or units and have just closed their annual meeting, having more than 3,000 delegates present from fifteen states. In several northern cities Negroes have Atheistic and Free Thinkers' clubs. By the hundreds many have deserted distinctively Negro churches for mixed ones. Christian Science and Catholic churches have had great gains. In making surveys of church life among Negroes these gains have often been overlooked.

There is another phase of this vital question; it has to do with the church's duty and its neglect. While the Negro population in Chicago increased 145.5 per cent, as stated above, the church seating capacity increased only about 25 per cent. The city churches lack the proper plants, staff, program, finance, and mind. They forget the religious psychology of the migrants. They fail to form the close contact and carry the warm welcome for the newcomers such as they had formerly experienced. They are often more interested in preaching, worship, ceremonies, the things of the sanctuary than they are in the urgent, vital needs of a struggling humanity. They offer a Godward and heavenward gospel, and too little of the manward and the earthward. City churches must offer the people and carry through a religious program that will be passionately human, but no less divine. It must be a program dealing with the life and every day problems of the people.

Commercialized recreation has caused great losses. It is not generally known that most of the places of recreation in cities open to Negroes are commercialized and owned by nonblack people not of the religious kind. The promiscuous mixing, the need of recreation and the love of pleasure are leading factors in church declension.

Some suggested remedies:

City churches must in the future make better preparations for these new recruits, must know the religious psychology of these newcomers. They must have the proper social and religious mind or spirit, the mind and the spirit of Christ, and must possess more of the giving rather than the getting nature and spirit.

They need a more comprehensive program, better qualified workers, plants adequately equipped for recreation, Christian education, and the social needs of the community and for worship. As it is now, most of our church houses are suitable for preaching and preaching.

## Bible Supply House, Opened By Bishop Lawson, Fills Big Need In Harlem

Rt. Rev. R. C. Lawson, who came to New York about ten years ago and founded the Refuge Church of Christ of the Apostolic Faith, from which has developed a new denomination with a membership of upwards of 100,000 churches in all parts of the country, has shown his business foresight by establishing a Bible house in Harlem.

The Bible house is located in the building which houses the Refuge Church of Christ at 54-56 West 133rd street, and in its first few months of business has become the agent for the Nelson and Oxford Bibles, as well as other well known religious literature.

There is no other religious bookstore in Harlem and many of the churches of other denominations have made Bishop Lawson's supply house the headquarters for their hymnals, religious tracts, etc.

Bishop Lawson reports that his company can supply religious books for all denominations at reasonable prices.

TIMES  
ST. LOUIS, MO.

FEB 1 1929

## MILLER BACKED BY NEGRO MINISTERS WHO PAID DUES

A battle yesterday afternoon, be-

tween the "unfinancial and the financial elements" of the Interdenominational Ministerial Council, which is composed of pastors of virtually all the negro Protestant congregations in the city, in regard to the coming mayoral race, ended, according to its president, Rev. H. H. Jackson, in the indorsement of Mayor Miller.

Following the endorsement, Rev. G. A. Martin, a member whose sympathies were expressed for former Mayor Henry Kiel, issued a statement that the meeting was "packed" by supporters of Mayor Miller and that Kiel's friends were disfranchised.

"At a meeting of the council on Jan. 15 the question of our endorsement of a candidate for Mayor came up," Rev. Jackson, the chairman, explained today.

"We decided at that time to call another meeting for Jan. 30, and to notify all members of the council that the meeting was to take place and of several things we were to take up.

Had to Pay Dues to Vote.

"The first of these was that all preachers who were 'unfinancial,' that is, had not paid their dues, would be given time to pay \$1 and qualify themselves for voting.

"Then we were to consider the matter of indorsement for one or the other of the candidates.

"Well," Rev. Jackson went on, "we met yesterday afternoon about 2 p. m. and announced there would be a 30-minute period given for the payment of dues. I urged all of the members to register so they could vote.

"Rev. R. W. Critz, president of the Baptist Alliance, then made a motion to indorse Mayor Miller for another term. It was seconded by Rev. G. W. Hester of the Star Bethel Baptist Church.

Wanted to Delay Voting.

"I was ready to put the question when Rev. Martin wanted us to stop and table the motion so as to allow for the registration of five or six men who had not paid their dues. One of these was the Rev. T. W. Donovan, who I had asked personally to register during the 30-minute period, and he had an-

three members at the meeting who favored Kiel.

"When the question was put, the voting stood 20 for the resolution to indorse the Honorable Victor J. Miller and none against. There

were possibly 10 or 12 men in the meeting, some arriving late, who did not vote. One of them, Rev. J. B. Howard, we knew to be a Miller man, but he was also disfranchised—we didn't want to be dishonest."

answered me, 'I'm sorry, but I'm "unfinancial" at this time.'

"I said I was sorry that so important a member of our organization was not able to qualify to vote by paying his dues.

"The motion to table the proposal to indorse Mayor Miller did not pass and I ordered the question put to those voting.

"Rev. Martin, who had already registered, got mad then and disqualified himself by going up to the table and taking his dollar back. There seemed to be two or



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There is another phase of this vital question: It has to do with the church's duty and its neglect. While the Negro population in Chicago increased 145.5 per cent, as stated above, the church seating capacity increased only about 25 per cent. The city churches lack the proper plants, staff, program, finance, and mind. They forget the religious psychology of the migrants. They fail to form the close contact and carry the warm welcome for the newcomers such as they had formerly experienced. They are often more interested in preaching, worship, ceremonies, the things of the sanctuary than they are in the urgent, vital needs of a struggling humanity. They offer a Godward and heavenward gospel, and too little of the manward and the earthward. City churches must offer the people and carry through a religious program that will be passionately human, but no less divine. It must be a program dealing with the life and every day problems of the people.

From 1916 to 1920 Chicago increased its Negro population 145.5 per cent, but for the same time there was only a 40 per cent total increase in Negro church membership. During this period some few churches of Chicago had great gains; for example, Salem Baptist church, 51 per cent; Olivet Baptist church, 80 per cent; St. Mark's Methodist Episcopal, 100 per cent; Bethel African Methodist Episcopal, 800 per cent and Walter's African Methodist Episcopal Zion, 338 per cent, but these were outstanding exceptions. Buffalo, N. Y., had an estimated Negro population in 1922 of 10,000, 52.5 per cent not members of any church, 32.5 per cent Protestant, 3.5 per cent Catholic, the balance in miscellaneous churches. Toledo, O., had an estimated Negro population in 1923 of 10,000, 66 per cent not members of any church; Philadelphia, Pa., estimated Negro population in 1920, 135,000, Protestant membership estimated at 29,920; Brooklyn, N. Y., estimated Negro population in 1928, 50,000, estimated nonchurch members 60 per cent; Borough of Manhattan, N. Y., estimated Negro population in 1928, 175,000, estimated seating capacity of Negro

the City churches must in the future make better status of Negro churches in cities. When it is remembered that 55 per cent of the total Negro population is counted as members of churches, the figures above reveal an amazing defection.

They need a more comprehensive program, better qualified workers, plants adequately equipped for recreation, Christian education, and the social needs of the community and for worship. As it is now, most of our church houses are suitable for morning and preaching.

## Bible Supply House, Opened By Bishop Lawson, Fills Big Need In Harlem

Rt. Rev. R. C. Lawson, who came to New York about ten years ago and founded the Refuge Church of Christ of the Apostolic Faith, from which he has developed a new denomination with a membership of upwards of 200,000 in all parts of the country, has shown his business foresight by establishing a Bible house in Harlem.

The Bible house is located in the building which houses the Refuge Church of Christ at 54-56 West 133rd street, and in a few months of business has become the agent for the Nelson and Oxford Bibles, as well as other well known religious literature.

There is no other religious bookstore in Harlem and many of the churches of other denominations have made Bishop Lawson's supply house the headquarters for their hymnals, religious tracts, etc. Bishop Lawson reports that his company can supply religious books for all denominations at reasonable prices.

TIMES  
ST. LOUIS, MO.

FEB 1 1929

## MILLER BACKED BY NEGRO MINISTERS WHO PAID DUES

A battle yesterday afternoon, be-

tween the "unfinancial and the financial elements" of the Interdenominational Ministerial Council, which is composed of pastors of virtually all the negro Protestant congregations in the city, in regard to the coming mayoral race, ended, according to its president, Rev. H. H. Jackson, in the indorsement of Mayor Miller.

Following the endorsement, Rev. G. A. Martin, a member whose sympathies were expressed for former Mayor Henry Kiel, issued a statement that the meeting was "packed" by supporters of Mayor Miller and that Kiel's friends were disfranchised.

"At a meeting of the council on Jan. 15 the question of our endorsement of a candidate for Mayor came up," Rev. Jackson, the chairman, explained today.

"We decided at that time to call another meeting for Jan. 30, and to notify all members of the council that the meeting was to take place and of several things we were to take up.

Had to Pay Dues to Vote.

"The first of these was that all preachers who were 'unfinancial,' that is, had not paid their dues, would be given time to pay \$1 and qualify themselves for voting.

"Then we were to consider the matter of indorsement for one or the other of the candidates.

"Well," Rev. Jackson went on, "we met yesterday afternoon about 2 p. m. and announced there would be a 30-minute period given for the payment of dues. I urged all of the members to register so they could vote.

"Rev. R. W. Critz, president of the Baptist Alliance, then made a motion to indorse Mayor Miller for another term. It was seconded by Rev. G. W. Hester of the Star Bethel Baptist Church.

Wanted to Delay Voting.

"I was ready to put the question when Rev. Martin wanted us to stop and table the motion so as to allow for the registration of five or six men who had not paid their dues. One of these was the Rev. T. W. Donovan, who I had asked personally to register during the 30-minute period, and he had an-

swered me, 'I'm sorry, but I'm "unfinancial" at this time.'

"I said I was sorry that so important a member of our organization was not able to qualify to vote by paying his dues.

"The motion to table the proposal to indorse Mayor Miller did not pass and I ordered the question put to those voting.

"Rev. Martin, who had already registered, got mad then and disqualified himself by going up to the table and taking his dollar back. There seemed to be two or

three members at the meeting who favored Kiel.

"When the question was put, the voting stood 20 for the resolution to indorse the Honorable Victor J. Miller and none against. There

were possibly 10 or 12 men in the meeting, some arriving late, who did not vote. One of them, Rev. J. B. Howard, we knew to be a Miller man, but he was also disqualified—we didn't want to be dishonest."



SUN

# PIOUS HARLEM HAS ITS CREED TO EVERY TASTE

Free-Lance Preachers and  
One-Man Churches Ob-  
tain on All Sides.

AND ALL OF THEM PROSPER

Places of Worship Flourish in  
Cellars and Stores and Never  
Lack Congregations.

By CARL HELM.

A tall, husky negro got up on a soap box in the toughest street in all Harlem. He set up a shout and a crowd gathered quickly.

"Friends," he began, smiling at them, "I saw God today." He uncorked a broad wink. "Yes, suh. I saw God . . . pushing a wheelbarrow down Beale street. . . . Now what kind of a God is that, I asks you?"

The crowd stood amazed for a moment. Then some one laughed. It was infectious. In another wink the whole crowd was laughing as only unrestrained negroes can laugh.

That broke up a sprout of the one-man churches that were just getting a start—this was ten years ago—and that now infest the side streets of New York's negro city. The old black charlatan who headed the "church"—he called it the Divine Something-or-Other—wore a white robe and a gilt paper crown. He had minor gods to take up the collections. Unmolested, he preyed upon the religious emotions of his ignorant neighbors, and thrived on the wrath of the orthodox clergy.

Killed With Laughter.

The big, husky negro who killed him with laughter was a preacher himself, just come to town. His name was "Rev." Lawson, from some place in the West. It was unfortunate that he did not devote himself to attacking more of the strange religious sects that were then springing up in every basement and store, but he had a church of his own in the making. He has lived and thrived and gained a place of respect, which is

one reason why the Sun reporter, seeking light on the varied religions of Harlem sought him out yesterday. "Rev." Lawson's little mission has grown, with the years, to the Refuge Church of Christ of the Apostolic Faith, occupying two former residences at 52-54 West 133d street. In describing Harlem's one-man churches his should also be taken, for if some of the others appear to be insincere "Rev." Lawson's does not give that appearance.

When he came to Harlem, West 133d street, to the east of Lenox, was the section's toughest street. It was called "Beale street," after the roisterous thoroughfare of Memphis, and cops, when they went through it at all, did so in pairs or in trios, with eyes in their backs. Gambling dens, dives and disreputable houses lined the whole block. A semblance of order was kept by a coal-black cop—"Black Star" Line, who stood over six feet and carried a wallop, and Sergt. Joe Brown, a little high yellow who looked dainty but wasn't. The sight of Joe Brown sent the bad negroes flying, but he couldn't spend his days in the street.

'Charleston Pistol' Figured.

The "Charleston pistol," a wicked switch-blade knife, was quite the vogue, and shooting and cutting a popular sport. This was the street in which "Rev." Lawson landed. He made friends with the gamblers and gained their respect, in a manner of speaking. When he hove in sight with his smile and his Bible a lookout would spot him and give the alarm, "Here comes de 'Rev.' Pick up de dice!"

With no money in hand Lawson set up his church on the vacant street corners. The robed one who called himself God held forth on one corner and a cracked old negro called the Prophet Paul perhaps on the other. While the others importuned for collections "Rev." Lawson sang songs and preached from his Bible. Because he didn't beg them for money and blast their souls for refusing, Lawson began attracting the crowd to his corner and his congregation soon started growing. Then an incident occurred that put him in strong.

One "Wash" was Harlem's badrichest; the Abyssinian Baptist, man, feared far and wide. He rated Mother Zion, St. Mark's A. M. E., with the most potent unregenerate to name but a few. Others, seen in of "Beale street," and scorned alla walk through the quarter's side sorts of religion. Something hap-pened to "Wash" and he knew he stores, have less informative names, was dying. He bade his lieutenants and it is hard to determine to which who sat at his bedside to go fetch branch of Christian teaching they

the big "Rev" at once. Lawson went in the small hours of the night and the dying "Wash" seized his hand.

The 'Rev.' Stayed to End.

"'Rev,'" he said, in the few hours he had left, "I've never been to church. But I want to pass out, itualistic Ecclesia," and a little fur holdin' onto yo' hand!" Lawson stayed with him until his spirit had soared, and then gave him a good Christian funeral. The word went

through Harlem that the bad man "Wash" "had gone to heaven on 'Rev' Lawson's coattails."

A few years more and he started his church. He began baptizing his people in the name of the Lord. This involved walking them down to the banks of the Harlem at 131st street, leading them out into the stream and ducking them under. Five hundred men and women he baptized in this manner and his congregation kept on growing. When his church was completed in the old brown stone house West 133d street he installed a tank under the pulpit, and in warm, cleaner waters, in the last several years, he has baptized some 4,000 more. His church has been enlarged to take another house in and today it is well equipped and imposing.

"Rev." Lawson's plan was to evangelize among the humbler unsaved of Harlem's population—the less informed negroes who had been left easy prey to the lures of the fakers. These crafty chaps gave their flocks a good show—there was no doubt of that—in their amazing impostures, their gilt crowns and gowns. "Rev." fought them with ridicule, and preached his own simple credo: "No law but love; no creed but the Bible." He took to his bosom the dock workers and porters, the scrubladies and maids who seemed too far down the ladder for the orthodox clergy. They rewarded him with numbers and faithful attendance. His mission was to change Beale Street into Halle-lujah Avenue." He seems to have succeeded. Today there's not a dive on his street, and he has the ungrudging recognition of the old established churches and their pedigreed pastors.

Deeply Religious Element There.

The Harlem that is distinct from the night clubs is deeply religious. There are some 200 churches in its 150 blocks. Many of these, though not aligned with well-known Christian denominations, are undoubtedly sincere, while others are not. It is extremely difficult for persons interested in the question to determine exactly.

Some are identified readily enough by their names, as St. Philip's Episcopal, one of Harlem's largest and richest; the Abyssinian Baptist, Mother Zion, St. Mark's A. M. E., with the most potent unregenerate to name but a few. Others, seen in of "Beale street," and scorned alla walk through the quarter's side streets, occupying basements and stores, have less informative names, and it is hard to determine to which branch of Christian teaching they

There you will see "The Triumph Church of the New Age." Not far away "The Gospel Mission." On down the block in a brownstone

"The Morning Star Baptist Mission." Here is the "Unity Spiritualistic Ecclesia," and a little further on the "Moorish Zionist Temple," the leader of which is one "Rev. Mordecai." In the same vicinity a sign over a basement proclaims

"The Full Gospel Tabernacle," and another basement near by shelters the "First Institutional Baptist Church." Here is the "First Spiritualist Church of the Heavenly Rest," and in another old brownstone is "St. James's Evangelical."

Varied Oddities.

Just off Fifth avenue at 130th street the placard of "The Beautiful Eden Church of Free Psychic" is a broad invitation. The Sun reporter punched a bell and a fat negress answered. She was Miss Pearl Edmunds, she said, adding she was too busy to talk. On up the avenue is the "Emanuel Holiness Church" in a store room otherwise empty. In the window, nudging a rubber plant, a sign which reads: "The rest of the Chapters of the Book of Esther, found Neither in Hebrew nor in the Chaldee."

On up a block. Here is the "Mount Zion Pentecostal Temple of Love," and across and near by the "Holy U-top-ian Temple" that The Sun reporter visited a few days ago. Further up still the "Fourth Moravian Church" which bears the inscription "Beth Thillah, "Hebrew for house of of prayer." Its pastor is known in Harlem as a man of intelligence and learning. The list could go on at great length.

Some of the negro church leaders are concerned with the problem faced by the bigger denominations in the one-man churches that have no affiliation with standard congregations.

'Let Us Prey.'

Ira De A. Reid, one of the more active of the negro intellectuals, made a survey of the situation in Harlem some time ago and published his observations in the magazine Opportunity, issued by the National Urban League. He chose for his title "Let Us Prey!"

"Despite the great religious co-operative efforts that have been launched in Harlem," Mr. Reid said, "and are associated with similar groups throughout the city, one cannot overlook the grim picture that exists. While the organized churches have been the source of much good the others have been a troublesome briar."

"Where one has progressed in the type of ministers selected and in the reformation of the church program, the other has become stuffed with castoffs and religious impostors who will not be denied. While the aggressive minority is pushing forward with intelligent and modern interpretation of a Gospel that was once wholly emotionalized, the satellites have glittered with their emotional paroxysms and illusive and illiterate mysticisms.

"It is unfortunate that the efforts of sincere and well-established churches in Harlem, both small and large, have to be hampered by the manipulations of these groups—both orthodox and pagan—of the outer fringe. While the one steadily prods at social problems with instruments

both spiritual and physical, and methods religious and humanitarian, the others are saying 'Let us prey!' And they do."

## CHURCH HEADS DISCUSS UNITY AT INSTITUTE

Protestants Ask Peace  
Among Races

Buck Hill Falls, Pa., June 28.—Leaders of protestant church life in America assembled here last week at the call of the Christian Herald in the first annual institute of religion and spent three days in full discussion of the problems of unity of the protestant church denominations. The conference was entertained at the resort hotel, Buck Hill Inn. Among the delegates were Dr. and Mrs. T. H. Copeland of Hopkinsville, Ky., of the M. E. church, and Dr. George E. Haynes of New York, secretary of the commission on the church and race relations of the Federal Council of Churches. The discussion of church union covered a wide range of topics, including race relations. Mrs. Copeland and Dr. Haynes were among those who took part. Mrs. Copeland described the contacts through churches in her home town in exchange of choirs and meetings of denominations as illustrations of the necessity of facing the race question on a Christian basis in any effort for unity of the denominations. She urged white churches and Christians to reach out their hands toward their dark brethren and sisters as one of the steps toward church unity. Dr. Haynes spoke of the effort through interdenominational action of dealing with the race problem, both in the North and the South, on questions of the protection of human life the seeking of justice for citizens before the law and justice in economic relations. He pointed out that one of the great obstacles in getting larger results in good will and co-operation between the races was the fact that church loyalty runs through denominational lines, whereas the race problem must be faced by the united church forces.



# Church - 1929

## Church Membership Gain In 1928 Is Double That Of Previous Year

NEW YORK, April 17.—(P)—The Christian Herald's annual religion census shows that churches in the United States gained 15,000 new members in 1928, almost twice as many as they gained in 1927, it was announced today.

The Baptist church leads in the gains its 14 branches showing a combined increase of 3,754 new members, the Roman Catholic church comes second with 360,153 new members and the Disciples of Christ third with 13,000. All other gains were under 100,000.

Three denominations showed decrease in membership, the Evangelical Synod of North America, the Evangelical church and the Friends. All the others showed gains as reported by the ten bodies of the Oriental Catholic church up to the more than 360,000 gained by the Roman Catholic church.

"This high conquest comes out of a period of mixed hope and fear," Dr. H. K. Carroll, of the publication said. Just after the World War churches were uncomfortably near the edge of actual defeat. A few years ago a few of the most hopeful ones reported net losses. Unusual losses assailed them, losses by excessive pruning, by wandering sheep, by irresponsible members.

"Last year the churches were encouraged by a clear gain of more than 573,000. Now this increase has been nearly doubled."

The publication lists the total memberships in the leading denominations as follows: Roman Catholic, 17,095,844; Methodist Episcopal, 4,614,097; Southern Baptist, 3,823,660; National Baptist (colored), 3,515,542; Methodist Episcopal South, 2,580,835; Presbyterian, 1,918,974; Disciples of Christ, 1,528,692; Northern Baptist, 1,419,883; Protestant Episcopal, 1,215,383.

### CHURCH MERGERS

SOME Protestant churches of mixed memberships and others of memberships exclusively white, are talking of union. Proponents of the union aver that there is too much duplication in the Protestant fields at home and abroad, that union is desirable from every standpoint observable in the faiths and creeds and tenets of the Protestant churches, and, that in this age of big mergers and combinations it is highly desirable, from the vantage of economy and a more highly organized, centralized and dynamic church organization.

As much as the question is agitated and as eager as some church leaders appear to be that the union may be consummated at once, we think that it will be a matter of many years before the organic union of the Protestant churches will be effected. For the re-

spective units of the churches must be the final arbiters of church unity, and there are so many rock-ribbed fundamentalists in all of them—Episcopalians, Presbyterians, Methodists, Baptists, Evangelical and other kindred faiths—that it will prove very difficult to get them to ratify the union of all Protestant faiths.

The experiment has been tried in Canada, with more or less success. When a few years ago all of the Protestant churches in Canada had been brought into the proposed union, at the ninth hour there was dissension and, one-third of the churches got out of and have remained out of the union on account of a disposition not to abandon their creeds.

In Canada it was impossible without a color line. In the United States, the color line will stand in the way. When the Methodist Episcopal and the M. E. Church, South, attempted to unite, the price was the sacrifice of the colored membership of the Methodist Episcopal Church. The Negro membership of that church very wisely waived the issue and gallantly stepped aside to permit the white Methodists to fight it out among themselves. A commission was appointed and met to consummate the deal, but it was never consummated. The patriots of the Northern Methodists refused to sacrifice their colored membership and the M. E. Church, South, refused to come into a union with them.

It will only be a question of time when the Negroes of all churches, Catholics and Protestant, will be ousted, and set aside to themselves.

We hope and trust that ere that day comes, Negro prelates and laymen in sufficient numbers will have qualified for real, constructive, sincere leadership that they may in time unite their own churches in a compact organization, officered, directed and financed by its qualified, honest, upstanding leaders in which political preachers, bishops and crooked laymen will have neither voice, standing, power nor influence.

If there is one thing the Negro church is in need of, it is intelligent, courageous, honest leadership. The time is coming when it will be cast adrift to shift for itself. Those churches under white influence have been well schooled in church management and the principles of honesty.

In some of our colored churches there are upstanding bishops, ministers and laymen given to sincerity and devoted to the administration of their sacred trusts with honesty

and integrity. But there are among them leaders that have wallowed in the mire and consorted with bootleg and policy-owner politicians, others that have brazenly bought their way to power and others whose precepts do not square with their practices. The sooner the churches rid themselves of these leeches, the sooner will the churches be freed of graft and corruption.

TRIBUNE  
CONCORD, N. C.

### MAY 18 1929 A HEALING PROGRAM FOR CONCORD CHURCHES.

Concord Church members must decide the fate of "The Church's Healing Mission," as drawn up and adopted unanimously by the Ministerial Association, and one feels that the membership will be as anxious to have a part in this important duty as were the pastors.

Every Church in Concord, the Y. M. C. A. and the Concord Circuit of the Methodist Episcopal Church, South, have been asked to have a part and the program as outlined by the ministers' body bears the signature of every pastor in Concord and the secretary of the Y. M. C. A.

It seems to us that the ministers have adopted a commendable policy in drawing up their program of healing. They have taken considerable time, to be sure in perfecting their treatise, but this was a matter of sufficient importance to demand lengthy and serious deliberation. They refused to submit a half-baked proposal to their congregations and it is impossible to draw up a program demanding and warranting support without indulging in protracted discussion and voluminous exchange of ideas.

The program as prepared by the ministers is carried in full elsewhere in this paper. We think it should be carefully studied by every person in Concord, regardless of Church affiliation. While it is outlined primarily for those persons whose names are enrolled on some Church scroll, it offers a wide field of activity for those who crave to demonstrate their interest in suffering and needy humanity regardless of Church affiliation.

The program in one paragraph reads

"There shall be an Investigating and Recommending Committee, composed of (a) County Physician, County Head Nurse, and County Superintendent of Welfare; and (b) five others, who shall be elected by the Board of Trustees from as many different denominations as practicable."

Decision to utilize the talents and experiences of the county physician, county nurse and welfare officer is a wise one. They are in position to know better than the average person the needy cases in Concord. Due to the fact that for 365 days in the year they are intimately associated with such cases, they are in position to give valuable aid in separating the worthy from the unworthy.

A healing program which made no provision for work among our negroes could not be accepted as complete, so we read with particular pleasure Section X of the program which says: "We recommend that there shall be a committee to promote the same kind of healing ministry among the Negroes. This committee shall be composed of the pastors of the city Negro Churches, the Principal of the City Negro Schools, the Superintendent of Welfare, and the President and the Secretary of the Board of Trustees. This committee shall co-operate with said Board in ministering to the immediate needs of the Negroes in our Community. Said committee shall also study conditions and make recommendations looking forward to a plan of full relationship with this body."

In selecting their program of Christianity the white Churches of Concord cannot afford to shut their eyes to the needs of the negroes. There could be no real healing program in Concord or any other city, for that matter, which did not recognize the tremendously important field offered by the colored folk. Their suffering is often intense and widespread, and their chief source of relief must of necessity lie in the generous hearts and sympathetic impulses of their white friends.

No mention is made in the program of a Church service schedule, this being left



last to be more than the first."

When we shall have demonstrated as well a promised an untiring interest in our fellowman, then we shall have quickened the coming of the time when the Church of Christ shall be more than a symbol to the great multitude who find it difficult to reconcile our promises with our lack of definite, wholesome, effective action.

to the individual Churches to determine as it should be. No doubt some of the Churches will feel inclined to eliminate the second preaching service, as suggested by Dr. J. C. Rowan, when he first proposed a healing program for Concord. Others may deem it wise and essential to continue the present schedule. This matter, insofar as the healing program is concerned, is immaterial, so long as there shall be ample time for the proper fulfillment of the program.

It is decidedly encouraging to read the signatures of all Concord pastors on a community project. Within the entire treatise there is no mention of creed. Denominationalism is pleasingly eliminated. There is no suggestion that one Church is to have more power than another, or that larger contributions from the larger and wealthier Churches are to give to those Churches a greater voice in this important task of demonstrating the practicality of Christianity.

This undertaking, as we understand it, is to be devoid of jealousies and selfishness. There is to be no contest between Churches as to which can do the greater work. The small Church is to donate its talents and time in equal proportion to the larger Churches. Creeds and the like are to be forgotten as Christians seek a common level for a community service.

"And Jesus went about all Galilee... healing all manner of sickness and all manner of disease among the people"—St. Matthews 4:23.

Here we find the Biblical authority for this healing program. There is no suggestion in the text that Jesus picked out His patients. There is no authority for a program that does not include all manner of sickness and disease. There is no sympathy for those who might think the program should include only certain classes or races. The text says Jesus worked "among the people," and if He had differentiated between classes or races in His healing program we believe

the text would have so stated.

It is not unusual to hear the charge that the Church has no hold on the masses, and if this is true it can be traced no doubt to a lack of sympathetic interest in those persons who hear much of Christianity but see too little of it. If Jesus had been content to merely theorize His life would not have revolutionized civilization. Jesus preached, of course, but by example as well as precept He sought to show the way to Life. If He had not healed the sick, given sight to the blind, life to the dead and finally sacrificed Himself, His ministry would not have taken such hold upon the people as to make them call Him Savior. Jesus Christ is remembered primarily because of His services to humanity, not because of His teaching and preaching, as potent and important as the latter two are.

So it should be with the Church of Christ. There is more power in one practical demonstration of Christianity than in a dozen sermons. One cup of cold water to a thirsty soul who has no means of attaining water can bring him nearer the Church than a hundred sermons on the Church's ability to satisfy those who thirst. Clothes to cover a naked body will bring the recipient nearer the Church than a thousand sermons on the Church's interest in suffering humanity.

What shall it profit the Church to preach the glories of the Christian life if it has no follower willing to go into the byways and hedges to show what that Life has meant to him?

We sing "Rescue the Perishing" with much gusto on Sunday morning and then forget for the next six days that there's anybody to be rescued from misery, loneliness, hunger, want. Too many people seem content to ease their conscience with the hymnal promise that "Jesus Paid It All." They seem to think that Jesus' sacrifices nineteen hundred years ago are sufficient unto this day and that by proclaiming faith in Him or His Church they can enjoy full rewards with those who carry out His injunction to clothe the naked, feed the hungry, quench the thirsty and minister unto him whose lot has fallen in barren places.

Concord Churches can reclaim many lives and gain many sincere converts by strictly fulfilling the healing program adopted by the Ministerial Association. The program is something of a departure

from the old system of individual effort, but there's strength in numbers and no one can foretell the real power of our Christian Churches when welded into a compact unit for community service.

St. Mark teaches: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

"And the second is like, namely, this, Thou shalt love thy neighbor as thyself. There is no other commandment greater than these."

Revelation reminds us: "I know thy works, and charity, and service, and faith, and thy patience, and thy work; and the

## 3 CONVENTIONS WILL MEET IN THE WEEK OF 4TH-9TH

### National Baptists Will Bring Approximately 2500; Holy Churches To Add More

Between four and five thousands religious workers from every section of the United States are expected in this city the first week in September when three important church bodies will assemble here in their annual conventions.

The National Baptist Convention, Inc., with headquarters in Nashville, Tenn., of which the Rev. Dr. J. Edmund Wood is president, will bring not less than 2500 visitors. This convention represents a vast constituency of Negro Baptists, reaching from the Atlantic to the Pacific ocean and covering a vast area of foreign fields. Two of the city's largest local churches, their pastors and congregations will be hosts to the Baptist army coming here. These churches are the First Calvary, pastored by the Rev. Dr. O. J. Allen and the Second Calvary pastored by the Rev. C. P. Madison, who is also secretary of the convention. The National Baptists with its woman's auxiliary will convene September 4-9.

Already local churches are making extensive preparations to cooperate in entertaining the visitors.

Prof. H. P. B. Johnson, of Chicago, National Baptist Choirster, arrived in the city Saturday and began this week training the 500-voiced chorus that will sing at the annual meeting. The great singing is one of the stirring features of these gatherings.

### Another Convention

Another convention that will bring at least 500 visitors is the Convocation of the United Holy Church of America which will meet during the same week

in the Holy Temple on Chapel St., between East Brambleton Ave., and East Olney Road, Elder W. H. Hairston, pastor. This will be the convocation of the Southern District, covering North Carolina, South Carolina and Virginia. Bishop H. L. Fisher, of Durham, N. C., is the presiding bishop. Night sessions of the convocation will be held under the huge tent on Landing St.

### Church of God Convention

On September 4, also the annual Convocation of the Church of God in Christ, Holiness, will convene in Goff Street Tabernacle St., and Douche Ave., and will remain in session for twelve days. Rev. J. E. Bryant is the elder at this tabernacle, a newly constructed building which was dedicated only last week. This convocation is of national proportions and between four and five hundred visitors are expected here in attendance upon it.

Intensive preparations are going on among church people all over the city pending the coming of these meetings which promise to bring the largest number of visitors to the city that have been seen here in any single week for many years.



Church-1929  
**First Annual Institute of Religion Discusses Church Union**

Conference of Church Leaders at Buck Hill Falls Includes Negro Leaders

Buck Falls, Pa., June—Leaders of Protestant church life in America assembled here at the call of the Christian Herald in the first annual Institute of Religion and spent three days in full discussion of the problems of unity of the Protestant church denominations. The conference was entertained at the delightful resort hotel, Buck Hill Inn. Among the delegates were Dr. and Mrs. T. H. Copeland of Hopkinsville, Ky., of the Colored Methodist Episcopal Church, and Dr. Geo. E. Haynes of New York, Secretary of the Commission on the Church and Race Relations of the Federal Council of Churches.

The discussion of church union covered a wide range of topics including race relations. In the findings were the following points: "We record with gratitude the fact that in the discussions at Lausanne it was definitely recognized that whatever form unity may take, it must be such as to make room for a wide measure of variety and conserve the values for which each of the great permanent types of Christians stand. The unity we seek, far from being inconsistent with liberty, must conserve it as its most priceless possession." "The obstacles which must be overcome if the goal is to be reached are of five main kinds: (1) Sincere differences of conviction as to the nature of the Church; (2) The inherent difficulty of changing methods which have become familiar and through which valuable results are being reached; (3) The difficulty which arises from vested interests; (4) The social psychological and racial barriers between groups; (5) The provincial spirit which takes pride in old ways and lacks imagination to realize the larger issues involved.

"Two lines of progress seem immediately practicable, in both of which important steps are already taken: (1) The reunion of separate members of related denominational families; (2) the strengthening of existing cooperative agencies to the point where instead of being as at present, largely consultative bodies they become administrative bodies, doing for all the churches the things that can best be done together."

Five reasons were given for unification of the churches—(1) The need of the world for a forceful and united witness to the great moral and religious verities of our Christian faith; (2) the need of our children and young people for an intelligent and effective Christian education; (3) the wastefulness of our present organization; (4) the call of the countryside with its many struggling and competing churches; (5) the challenge of our cities with their teeming populations.

The following recommendations were made by the committee regarding what the Institute considered obstacles to unity: 1. Denominations of similar type should be encouraged and urged to continue their present efforts of cooperation be strengthened to the point where they not only become consultative but administrative, doing for all the churches the things that can best be done together. 3. That the boards of foreign missions of the various churches immediately consider methods of furthering the unification of their work, which has already reached an advanced stage in many lands. 4. We urge upon those denominations whose view of the Church prevents immediate organic union, the continuation of conferences on the points which divide them and the largest possible cooperation in these practical methods which do not involve the theory of the Church.

Such cooperation has been recommended by the highest authorities of both the Anglican and Eastern Orthodox churches, and there seems to be no reason why it should not be immediately effective on a large scale in the United States.

Mrs. Copeland and Dr. Haynes were among those who took part. Mrs. Copeland described the contacts through white and colored churches in her home town in exchange of choirs and meetings of denominations as illustrations of the necessity of facing the race question on a Christian basis in any effort for unity of the denominations. She urged white churches and Christians to reach out their hands toward their colored brethren and sisters as one of the steps toward church unity.

General.

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**THE FIRST ANNUAL INSTITUTE OF RELIGION DISCUSSES CHURCH UNION**

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**TELEGRAM**  
**LOWELL, MASS.**

**DEC 15 1929**  
**Caste in Churches**

It is easy to sympathize with that Detroit clergyman who has resigned his pulpit because a Negro couple were barred from membership in the church for, as a consistent advocate of Divinity, he could not have done otherwise. By this act he has administered a stinging rebuke to the supercilious laity who indulge in the hollow mockery of encouraging missionaries to hobnob with semi-savages in distant lands while they, themselves refuse to fraternize, even spiritually, with American-raised Negroes of average refinement. Is there any virtue in the missionary dollars that come from such insincere sources?



As a matter of congeniality, it may be better for Negroes to maintain their own organizations whenever possible, but other things being equal, the church is the one place of all places where they may be expected to be received on terms of equality, regardless of racial alignments. Otherwise the church is not fulfilling its mission of demonstrating the spirit of the Nazarene. Perhaps, if there were less of an inclination to caste in some congregations there would be fewer empty pews.

## MULTIPLICITY OF NEGRO CHURCHES

When one beholds the multiplicity of Negro churches in the average Negro neighborhood, either of the North or South, he is forced to admit that our race is getting top-heavy with churches that, poverty-stricken as we are, we waste entirely too much money in erecting houses of worship to the Lord.

Too many of our churches are established, and houses of worship erected or acquired, just to afford a fat position for some man with a "burning zeal," whose religious fervor is largely determined by the size of the contribution in the church collection plates.

Within two blocks in a certain area in Houston are six colored churches, and it appears that they are always engaged in a contest to see which congregation can raise the most money, sing the loudest songs, pray the longest (and, incidentally, the most vociferous) prayers, hold the most lengthy service and which pastor can out-preach and out-do the other.

As a result of this protracted contest, these churches—at least four of them—have held quite often religious services every night in the week and throughout the day on Sundays; and, judging from the mirth of the spectators and onlookers, one would have readily concluded that a minstrel or comedy was in progress.

Not being satisfied with reducing a large number of such members to poverty and keeping them in ignorance, too many of these preachers are really making social and economic liabilities out of an alarmingly large number of their ardent adherents, devoted followers, and duped devotees, and even persons residing in close proximity to these "perpetual" churches.

Any man or woman who remains at either church, theatre, dance or lodge meeting, or any other type of meeting or place, until midnight every night in the week, or who can not sleep because of attendant noise until a late hour every night, will not be fit long to do his or her daily task; and thus his industrial efficiency is impaired with the resultant jeopardy of his job.

The Negro, above all other races, needs a sane and sensible religion; and the religion of the Lowly Nazarene is just that type, but its interpreters have largely misinterpreted it, and the spirit of selfishness has crowded the spirit of Jesus Christ not only out of the pews, but in many instances completely out of both the pulpit and church.

Believing in that doctrine that "a servant is worthy of his hire," it appears that our modern-day servants are quite adept at looking after their "hire;" but they seem to forget that the same book also teaches that "it is more blessed to give than to receive."

If the Negro race would harness its forces in business, commercial and economic enterprises as it does in drives and campaigns to erect churches on every corner (and even between blocks), the world would have more faith in and respect for our vaunted religion and Christianity.

There are persons in the Negro race who will not put one penny into any business or commercial project among their race, even though the concern is functioning and making places for the youths of their own race and members of their immediate families; yet these same persons will pauperize themselves in making contributions towards building some church edifice, which is seldom needed.

The Informer does not take the arbitrary attitude that the Negro race does not need well-appointed, commodious and modern temples for religious worship, but instead of being content with a few creditable churches, we show our divisive and splitting propensities by trying to organize and build churches on every street corner.

Economy and common sense should teach us that, in the long run, it is considerably cheaper and more economical to have just a few good churches and able pastors, than to have a surplus crop of cheap and makeshift church houses and ignorant, lazy and shiftless preachers, who open the services talking about money and close with a collection being "lifted" or taken after the benediction.

No race which spends principally all of its time, contributes most of its money and exerts the larger amount of its energy toward a church building and preacher-fattening program, can ever expect to cut much of a swath in the field of human endeavor and racial accomplishment.

Races are not rated and judged by the many church houses they erect—as important as houses of worship are, and as essential as churches are in shaping and molding the lives of the people—but the true test and measure of a race's greatness lies in unselfish service to the social family, its impression upon contemporaneous and succeeding civilizations, and its contributions to unborn generations.

Unless a church has some particular and peculiar—yea, distinct—service which it can render to its communicants and society, even though its towers touch the skies, and its beauty rivals the grandeur of Solomon's temple, its influence for good is of a very doubtful nature.

As a race we should build good, substantial churches, but fewer of them; for a wealthy and well-fixed race could hardly afford to support and maintain the type and number of churches with which the Negro race is burdened and afflicted.



Church - 1929  
**Ministers Want Fenninger  
Back at Hampton**

**Differences With Lily-Whites Regarded as Cause of  
Chaplain's Resignation.**

The Hampton (Virginia) 'Institute' Ministers' Conference is behind a movement to have Chaplain Fenninger returned to the institute another year, according to the Rev. W. R. A. Palmer, pastor of the M. E. church, at Bridgeton, N. J., vice-president of the conference. The Rev. Mr. Palmer was in the city attending the M. E. church in-state at Morgan College.

Chaplain Fenninger, as executive secretary of the ministers' conference at Hampton, offered his resignation several weeks ago to take effect August 31, the Rev. Mr. Palmer said.

Mr. Fenninger organized the conference sixteen years ago to afford opportunity to ministers of all denominations to meet for a few days for study and discussion of the common problems which they are facing in their work.

Only a few score men responded to the call the first year. Last year there was a membership of 426 from sixteen states and sixteen denominations.

According to the Rev. Mr. Palmer Chaplain Fenninger was sponsoring one of the most important Christian movements in the country and should be allowed to carry it on.

Asked why Mr. Fenninger had resigned, the Rev. Mr. Palmer replied, that Chaplain Fenninger believed in racial equality.

"He not only talked about the Christian religion, but he lived a Christian life. His family spent their summers as boarders in the homes of colored people. He sympathized somewhat with students in the recent strike.

"On this account there were differences with President James Gregg of Hampton, and with his successor Vice-Principal George Phoenix. Many of the lily-white members of Hampton felt Chaplain Fenninger associated on too intimate terms with the colored students and colored members of the faculty.

"I understand that when Vice-Principal Phoenix took charge, he declared that if he stayed, Chaplain Fenninger would have to go. The chaplain resigned June 18."

In a letter sent out recently, Chaplain Fenninger wrote members of the conference as follows:

"The last ministers' conference just closed is the last in which I shall have the privilege of acting as your executive secretary. I want, therefore, to thank all of you who have helped to make our Ministers' Conference what it has truly been—a Christian gathering through which light and peace have been spread abroad.

"One of my deepest regrets in leaving Hampton, where I have labored for fifteen years, is that I shall also be obliged to lay down the

Other officers named for the coming year are: Honorary vice presidents, E. R. Carter, Atlanta; E. A. Clarke, Cleveland, O.; W. N. DeBerry, Springfield; A. E. Gregory, Talladega, Ala.; W. P. Haynes, New York; W. H. Brooks, Washington; T. J. Howard, Atlanta; M. W. Johnson, Washington; H. F. Jones, Cleveland; L. H. King, New Orleans; L. W. Kyles, Winston-Salem; B. F. McWilliams, Toledo; P. O'Connell, Baltimore; A. C. Powell, New York; R. C. Ransom, Oceanport, N. J.; H. Thurman, Atlanta; C. A. Tindley, Philadelphia; C. H. Tobias, New York; C. H. Wesley, Washington; L. K. Williams, Chicago, and R. R. Moton, Vice-presidents, S. S. Morris, Nashville; D. J. Lee, Norfolk; J. T. Johnson, Salem; J. H. Ashby, Asbury Park, N. J.; L. L. Berry, Norfolk; W. C. Cleland, Wilmington, N. C.; M. E. Davis, Roanoke; L. L. Downing, Roanoke; D. H. Hargis, Wilmington; A. A. Hector, Richmond; A. S. Hoard, Portsmouth; H. H. Jackson, St. Louis; A. L. James, Roanoke; W. R. A. Palmer, Bridgeton, N. J.; L. E. B. Rosser, Topeka, Kan.; R. M. Williams, Richmond. Record secretary, J. W. Lemon, Arkansas, and executive secretary, L. Fenninger, Hampton Institute.

**COLLECTING PURSE.**

The Rev. Mr. Palmer said that the Ministers' Conference is collecting a purse as an expression of their good will to Chaplain Fenninger and are petitioning the board of trustees not to accept his resignation.

**HAMPTON INSTITUTE, July 1**

—The Minister's Conference held here has come to a close, great appreciation having been shown by ministers present of the four-day program which contained series of daily lectures by Dr. Lorenzo H. King on "The Social Implications of Christianity," by Prof. Julius A. Bewer on the Prophets, by Prof. Alexander C. Purdy on "The Fine Art of Preaching," and by Dr. A. Clayton Powell on "Ministerial Aims." Through study and discussion with these lecturers of national reputation ministers of fifteen denominations coming from sixteen different states have been helped to meet their individual and collective problems.

The devotional hour each day has been led by Dr. Floyd W. Tompkins of Philadelphia. Two joint evening meetings for ministers and teachers attending the Summer School were addressed by Dr. Will W. Alexander, director of the Commission on Inter-racial Cooperation, Mrs. Dunbar Nelson, executive secretary of the American Inter-racial Peace Committee, and Dr. Robert R. Moton of Tuskegee Institute.

Dr. Moton pleaded for simplicity in religious faith and preaching and for recognition of the danger of educated members of the race becoming detached from the many sided activities of their people. Dr. Alexander narrated the remarkable life history of his friend, the late John J. Eagan, founder of the American Cast Iron Pipe Company in Birmingham, who, he said, more than anyone he had ever known "lived day after day the meaning of Christianity, not as a minister but as a business man." Mrs. Dunbar Nelson urged ministers to pro-

claim from the pulpit the Christian idea of peace—as yet untried by the world—which sought life and construction instead of death and destruction.

During the business meeting held yesterday of this sixteenth annual conference, the Rev. E. L. Baskerville of Charleston, S. C., was elected president to succeed Rev. L. L. Downing of Roanoke. Other officers named for the coming year are: Honorary vice-presidents, E. R. Carter, Atlanta; E. A. Clarke, Cleveland, O.; W. N. DeBerry, Springfield; A. E. Gregory, Talladega, Ala.; W. P. Haynes, New York; W. H. Brooks, Washington; T. J. Howard, Atlanta; M. W. Johnson, Washington; H. F. Jones, Cleveland; L. H. King, New Orleans; L. W. Kyles, Winston-Salem; B. F. McWilliams, Toledo; P. O'Connell, Baltimore; A. C. Powell, New York; R. C. Ransom, Oceanport, N. J.; H. Thurman, Atlanta; C. A. Tindley, Philadelphia; C. H. Tobias, New York; C. H. Wesley, Washington; L. K. Williams, Chicago and R. R. Moton, Vice-presidents: S. S. Morris, Nashville; D. J. Lee, Norfolk; J. T. Johnson, Salem; J. H. Ashby, Asbury Park, N. J.; L. L. Berry, Norfolk; W. C. Cleland, Wilmington, N. C.; M. E. Davis, Roanoke; L. L. Downing, Roanoke; D. H. Hargis, Wilmington; A. A. Hector, Richmond; A. S. Hoard, Portsmouth; H. H. Jackson, St. Louis; A. L. James, Roanoke; W. R. A. Palmer, Bridgeton, N. J.; L. E. B. Rosser, Topeka, Kan.; R. M. Williams, Richmond. Recording secretary, J. W. Lemon, Ark., and executive secretary, L. Fenninger, Hampton Institute.

Hampton Institute. Dr. Moton was one of the two principal speakers at the union meeting of the Conference held in Ogden Hall. Mrs. Alice Dunbar-Nelson, executive secretary of the American Interracial Peace Committee, was the other.

**MUST MAINTAIN  
HIGHEST IDEALS  
MOTON ASSERTS**

**Ministers' Conference  
Closes With 16 States  
Represented**

**16 DENOMINATIONS  
Rev. E. L. Baskerville,  
Charleston. Elected**

**President**

Staff Correspondence

"The Church must tie up with business and back it to the utmost," Dr. Robert R. Baskerville of Charleston, S. C., President of the National Negro Business League, and recipient of a Harvard honorary degree for "courage and sagacity," declared at the Thursday evening session of the sixteenth annual Ministers' Conference meeting at Hampton Institute. The Conference opened last Monday and closed Friday.

1500 people, including approximately 500 ministers, jammed the main floor of Ogden Hall and overflowed into the balcony to hear the eminent educator, author, and patron of business stress business cooperation, greater ministerial morality, and increased frankness about religious questions.

**"Back Negro Business"**

"Our success is along all lines, but there has been no 'howling' success in business, in the economic world. There have been bank failures, due not to dishonesty but to inexperience and lack of backing. The Church must tie itself up with Negro business. Chain stores are a constant threat to the independent merchant. Get going! We must have co-operatives. If this is not religion, then we better get some religion into ourselves—or out of ourselves."

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**Officers Are Named**

Officers for 1929-30 were elected Thursday. Rev. E. L. Baskerville of Charleston, S. C., was elected president of the Conference succeeding Rev. L. L. Downing, Roanoke, president for the past two years.

Other officers named for the coming year were:

Honorary vice presidents—E. R. Carter, Atlanta; E. A. Clarke, Cleveland, O.; W. N. DeBerry, Springfield, Mass.; A. E. Gregory, Talladega, Ala.; W. P. Haynes, New York, N. Y.; W. H. Brooks, Washington; T. J. Howard, Atlanta; M. W. Johnson, Washington; H. F. Jones, Cleveland; L. H. King, New Orleans; L. W. Kyles, Winston-Salem; B. F. McWilliams, Toledo; P. O'Connell, Baltimore; A. C. Powell, New York; R. C. Ransom, Oceanport, N. J.; H. Thurman, Atlanta; C. A. Tindley, Philadelphia; C. H. Tobias, New York; C. H. Wesley, Washington; L. K. Williams



Vice Presidents—S. S. Morris, Nashville, Tenn.; D. J. Lee, Norfolk; J. T. Johnson, Salem; J. H. Ashby, Asbury Park, N. J.; L. L. Berry, Norfolk; W. C. Cleland, Wilmington, N. C.; M. E. Davis, Roanoke; L. L. Downing, Roanoke; D. H. Hargis, Wilmington, Del.; A. A. Hector, Richmond; A. S. Hoard, Portsmouth; H. H. Jackson, St. Louis; A. I. James, Roanoke; W. R. A. Palmer, Bridgeton, N. J.; L. E. B. Rosser, Topeka, Kan.; R. M. Williams, Richmond.

## Commend This Newspaper

Beginning sixteen years ago with only 23 members, the Conference this year attained new high levels of attendance and variety of excellent daily programs. The total registrations were approximately 450, as follows: 16 states were represented—Virginia, 207; North Carolina, 122; Maryland, 29; District of Columbia, 17; New Jersey, 12; New York, 11; Pennsylvania, 10; Delaware, 7; Tennessee, 4; South Carolina, 3; Georgia, 2; Alabama, 1; Connecticut, 1; Louisiana, 1; Texas, 1; West Virginia, 1.

New members (never attended the Conference before) 108.

Dr. Moton in his address characterizes international peace. "We must set our faces against the interdenominational tolerance of organized murder - war exhibited at the Conference as "a great in war we beat drums, wave flags, and achieve achievement," pointing out the too frequent murder. But that is not Christianity. The bitterest bitterness based on mere deification of The God we worship is The Prince of nominal variations. "Forget creed, Peace. You ministers have the influence to forget race, if you please, forgetence and keep youth from becoming a nation, and think in terms of human-helpless pawns in the hands of old money. When we come to that we will who make, but never fight wars. We have come to true Christianity. To say this, I know, is heresy. But that is settled anything. The settlements are made at council table after the blood is the kind of heresy the church needs. has flowed and flags ceased to wave if it is."

## "Be Frank Christians"

An exhibit of posters, books, magazines, and newspapers of interest to minilsters was held at Clarke Hall on the Institute grounds.

Among the resolutions adopted were ones expressing appreciation for the addresses of the lecturers; the organizing ability, vision, and activities for the Conference of Rev. Laurence Fenninger, Hampton chaplain and executive secretary of the Conference; and to the Hampton trustees for underwriting the expenses of the Conference.

1929-30 members of the executive board elected are as follows: L. J. Alexander, Wise, N. C.; O. J. Allen, Norfolk; A. D. Avery, Greensboro, N. C.; C. L. Aiken, Atlantic City, N. J.; J. C. Banks, Washington, D. C.; R. H. Bowling, Norfolk; R. A. Brinkley, Richmond; J. R. Brown, Wilmington, Del.; C. S. Brown, Winton, N. C.; F. A. Brown, Norfolk; S. A. Brown, Petersburg; R. J. Butt, Portsmouth; R. R. Cartwright Belcross, N. C.; T. W. Cotton, Portsmouth; J. A. Cotton, Henderson, N. C.; T. W. Cooper, Oxford, Md.; J. S. Coulbourn, Berlin, Md.; E. D. Crawley, Asbury Park, N. J.; J. T. Dales, Elizabeth City, N. C.; J. M. Ellison, Petersburg; A. A. Galvin, Newport News; J. E. Garrett, Elizabeth City, N. C.; R. K. D. Garrett, Norfolk; S. W. Grice, Petersburg; E. H. Hamilton, Hampton; H. R. Hawkins, New Bern, N. C.; D. W. Hayes, Baltimore, Md.; D. W. Henry, Salisbury Md.; W. J. Helm, Easton, Md.; C. J. Henderson, Norfolk; H. M. Henderson Spring Grove; J. E. Hines, Lawrenceville; S. J. Horsey, Delair, N. J.; S. A. Howell, Newport News; W. R. Howerton, Newport News; G. W. Hunter, Baltimore, Md.; J. W. Jewett, Montclair, N. J.; J. E. A. Johns, Philadelphia, Pa.; H. N. Johnson, Norfolk; R. I. Johnson, New Bern, N. C.; W. T. Johnson, Richmond; C. E. Jones, Newport News; N. D. King, Chattanooga, Tenn.; W. E. Lee, Roanoke; J. M. Levister, Mt. Vernon, N. Y.; J. A. Lewis, Wilmington, N. C.; L. D. Lively, Hampton; C. M. Long, East Orange, N. J.; C. R. March, Salisbury, N. C.; J. H. A. Martin, Staunton; H. T. Medford, Washington, D. C.; E. E. Miller, Petersburg; C. H. Morton, Eastville; J. D. Pair, Washington, D. C.; E. E. Ricks, Newark, N. J.; J. M. Rollins, Jr., Newport News; J. S. Russell, Lawrenceville; M. C. Rux, Keysville; B. S. Ryland, Flushing, N. Y.; J. H. Scott, Philadelphia, Pa.; F. A. Seaton, Norfolk, Va.; N. D. Shamborguer, Louisville, Ky.; L. C. Sheafe, Washington, D. C.; M. D. Smith, Knoxville, Ky.; O. H. Spence, Milford, Del.; W. E. Spratley, Norfolk; C. S. Sprigg, Mt. Holly, N. J.; J. L. Taylor, Richmond; J. L. Taylor, Merchantsville, N. J.; T. T. Taylor, Bayonne, N. J.; W. A. Taylor, Washington, D. C.; M. A. Thompson, Elizabeth, N. J.; S. A. Thurston, Pittsburg, Pa.; R. W. Underwood, Goldsboro, N. C.; E. T. Veals, Newport News; H. C. Walker, Wytheville; J. H. Waller, Emporia; L. B. West, Charlotte, N. C.; H. Wilson, Concord, N. C.; H. E. Wilson, Spencer, N. C.; S. A. Wilson, Newark, N. J.; W. D. Wood, Richmond; J. A. Young, Portsmouth, and J. W. Patterson, Hampton.



Church-1929

Harlem Community Church.

## A Liberal Church for Negroes

IT is generally believed that conservatism in religion is inherently characteristic of the Negro. As a matter of fact, there is in this respect no essential difference between him and the members of other races. In Harlem, the colored section of New York City, the percentage of religious liberals and anti-religionists among Negroes is as large as in any white community.

Facing this fact and the need created thereby, ten of us in 1920 organized The Harlem Community Church, a thorough-going liberal church, deliberately seeking to minister to men and women, mostly Negroes, who have intellectually outgrown the fundamental doctrines of orthodox Christianity.

In spite of serious handicaps, the flag of religious liberalism was kept flying throughout the years until at last our faith and perseverance were rewarded by the encouraging results of the year just closed. The Hubert Harrison Memorial Church (this is the new name recently adopted in honor of an intellectual giant of our race) is now an established institution, and is in truth what it claims to be, namely, a temple and a forum: a temple in which we worship the true and good and beautiful, and receive inspiration to live a life of service; a forum whereat mind sharpens mind as we strive to plumb the depths, span the breadth, and scale the heights of knowledge.

Incidentally, the church has done splendid work in bringing American and West Indian Negroes together to work in hearty coöperation in a common cause. Members and visitors are Americans and West Indians, and from its platform have spoken cultured, talented men and women of both groups.

This church was reopened at 149 West 136th Street, New York City, in September. Readers of THE WORLD TOMORROW who may be in New York are cordially invited to visit us and participate in our services.

ETHELRED BROWN  
Minister

New York City



Church-1929

## CHRIST WINNING OVER MOHAMMED

recites further:

ISLAM IS ON THE DEFENSIVE against Christianity in West Africa, according to the Rev. F. Deaville Walker, secretary of the Wesleyan Missionary Society, London, and editor of the society's monthly magazine, *The Foreign Field*. This is in exact contradiction of the missionaries' usual report a few years ago which likened the progress of Islam in West Africa to a prairie fire sweeping all before it. It is an unquestionable fact, recites Mr. Walker in *The Moslem World* (Harrisburg), that almost everywhere from the Gambia to the Niger, the number of Mohammedans is increasing, but this, in the main, he says, due to immigration rather than to conversions. In support of his statement that Christ is winning over Mohammed, Mr. Walker recites:

"A missionary of eighteen years' experience, with whom I stayed in Wenchi, asserts that there is practically no Mohammedan propaganda going on in Ashanti, and that, so far from every Moslem trader being a missionary for his faith, they are making no serious efforts to win Ashantis from their fetishism—in fact, many of them are notably ignorant of the religion they profess. This I found to be in substance true of every place I visited over very wide areas. Not in a single instance could any missionary, African minister, government official, or trader with whom I conversed, tell me of any important present-day movement toward Islam, and some of them had, on reflection, to admit that they did not know of a single convert from fetishism to Mohammedanism.

"A few years ago in Mendeland the Mohammedans were making considerable progress, and Paramount Chiefs were coming under their influence and even building them mosques. To-day, in that very area, there is unmistakable evidence that their progress is being arrested. In one chiefdom I visited the chief had been a convert to Islam and had built a small mosque; then he came under Christian influence, invited missionaries to his chiefdom, built them a house, a church, a dispensary and a boys' boarding-school; he himself became a catechumen and a regular attender at the House of God. The mosque in this place barely holds twenty men, and last year, even for the great Ramadan gatherings, the worshipers were all able to find room inside it!

"In an adjacent chiefdom the Paramount Chief had built a mosque and had taken a Moslem name. But, hearing reports of Christian work in the neighboring chiefdoms, he appealed for a missionary; 'Mohammedanism is good,' he said, 'but I believe that Christianity is better for my people. . . . If you can not let me have the best, I must have the second best.' We were able to accept his challenge, and to-day in his principal village he has built us two churches, a mission-house, a boarding-school, a dispensary and a theological training institution—practically without cost to the missionary society; he attends service regularly, and has a weekly catechumen class for his sixty-odd wives. A few miles away another mosque has been pulled down and a Christian church built on the site."

Mr. Walker narrates what he terms a remarkable example of the lack of fanaticism—and of the indifference to the tenets of Islam—in one place he visited. On entering a mosque his party saw several large colored prints pasted on the wall just beside the prayer-niche. To their amazement they found that the largest one was a picture of Jesus washing the feet of His disciples. Mr. Walker was permitted to take a photograph of the scene, a similar courtesy being extended to him in other mosques. In one place he created a profound impression because he was the only one present who had read the Koran through. Mr. Walker

Islam



# An African Slave Who Became Religious Prophet

*Feature Section Afro-American*  
**BILAL IBN RAHAB WAS MAHOMET'S CHIEF AID; STARTED ARABIC RELIGIOUS CUSTOMS**

3/30/29

By J. A. ROGERS

*Baltimore, Md.*



IN A LAND where black men count for almost nothing, the story of Bilal Ibn Rahab will sound like a fairy tale. But it is none the less true. Bilal was a Negro slave who rose to be second in the vastest empire the world has ever seen.

This empire was the one founded by Mahomet. It stretched from Africa along both shores of the Mediterranean Sea to Japan—more than half way around the world. It was larger than North America and South America put together.

It was vaster by several times than the combined empires of Caesar, Napoleon and Alexander. Today, more than a thousand years later, upward of 500,000,000 souls acknowledge Mahomet.

Nine out of ten Negroes in all the world who believe in any religion are of this faith.

And it was Bilal who was Mahomet's chief aid.

Mahomet was a poor camel-driver with great visions. He saw his people, the Koreish, worshipping idols, and was anxious to win them over to a belief in one God.

## WAS PERSECUTED

But, like Christ, he had great difficulty. Only the poor and the oppressed would listen to him. Among them was the wretched slave, Bilal, who was his first convert.

Other slaves followed and the masters began to take fright at the spread of the new religion with its advanced ideas. Bilal's master, Omeyya, beat him cruelly, and so did the other masters their slaves. In the words of Sir William Muir ("Life of Mahomet.")

"The brunt of their wrath fell upon the converted slaves and strangers and the weak and the poor of the lower classes, who had no protector. They were seized and imprisoned; or they were exposed to the scorching glare of the midday sun. The torment was increased by intolerable thirst until the wretched sufferers hardly knew what was said.

"If under the torture they reviled Mahomet and acknowledged the idols of Mecca, they were refreshed with draughts of water and taken to their homes. Bilal alone escaped the shame of recantation. He would not yield.

In the depth of his anguish the persecutors could force from him but one cry:

"Abad! Abad!" ("One, only one God.")

Bilal is described as a tall, gaunt Negro, very dark, with a great head of woolly hair.

Because of persecution Mahomet was later forced to take to the sword. He ended by becoming one of the world's great conquerors. His empire spread from ocean to ocean. Through Asia, southern Europe and north Africa Islam swept like a prairie fire. Akhbab, one of the great Islamic generals, swept all before him until stopped by the sea. Then he spurred his horse into the Atlantic, and, flourishing his sword aloft, cried in a frenzy of victory:

"Great God! If my course were not stopped by the sea I would still go on to the unknown kingdom of the West, preaching the unity of Thy Holy Word and putting to the sword all who do not worship Thee!"

Later Mohammedanism almost defeated Christianity. Only a quarrel among the Mohammedan chiefs prevented this.

## BECAME HIGH PRIEST

Bilal, as was said, played a very prominent part in bringing all of this about. Mahomet rewarded his constancy by making him high priest of the new religion.

Prayer was the great strength of the new religion, as it is of any religion, and Bilal could pray more fervently than anyone else. After one of his prayers the soldiers would be stirred to fury of action.

Without prayer and the belief in paradise the new religion would not have gone very far. Prayer stirred them into action, while paradise held out such great hopes that they were eager to die.

The paradise of Mahomet was far more alluring than the Christian one, of which it was an elaboration. Not only were there milk and honey, but there were sumptuous palaces of the finest gold, with great banquet tables at which thousands of attendants bore the choicest food on golden plates. Each one had 300 dishes put before him at once. He could eat of all of them at once without getting filled, or without ever being subject to the routine of Nature.

There was also Taba, the wonderful tree of life, which was so large that the swiftest horse would take 150 years to cross its shade. The boughs of this wonderful tree were

laden with every kind of good thing to eat, and they bent down toward one at the slightest wish.

But above all there were the Hur-al-Oyun, or black-eyed daughters of Paradise. They had beautiful, well-rounded bodies, fresh with eternal youth. Seventy-two of these beautiful creatures were given to every believer, who himself possessed eternal youth.

If a believer died in battle he went straight into the midst of all this. If he did not die there were the prospect also of the spoils of battle. No matter what happened, the believer could not lose.

All the richness of Eastern imagination was drawn on by Mahomet and Bilal in making their paradise the most attractive of all the religions. And so it remains to this day.

The important task of keeping alive all this in the minds of the faithful was left to Bilal. Mahomet was busy with the plans of battle and government. Each morning at six o'clock Bilal would call the faithful to worship with the words:

"Great is the Lord! Great is the Lord! I bear witness that there is no God but the Lord! I bear witness that Mahomet is the Prophet of God! Come unto prayer! Come unto prayer! God is great! God is great! There is no God but the Lord! Prayer is better than sleep! Prayer is better than sleep!"

## STARTED ARABIC CUSTOM

Today the Arabic equivalent of these words is uttered from each mosque at the same hour, just as they were uttered by Bilal. To those who have lived in Mohammedan countries, the Azan, or call to prayer, is unforgettable.

After waking Mahomet each morning with the words, "O prayer, O! Apostle of God!" Bilal would lead the followers in prayer. He continued to do this even after Mahomet had become the foremost figure of the day. The two were inseparable. In addition to being high priest, Bilal was high treasurer and the one whose duty it was to receive and entertain the diplomats and the high guests.

Bilal saw that prayer was held, no matter what was about to happen. At the battle of Ohod, even while the enemy was advancing and all seemed lost for Mahomet, Bilal made the soldiers kneel for prayer. Inspired by his fiery zeal, they swept on the foe, turning what seemed certain defeat into victory.

Later Bilal got even with his master to ask for terms.

After the battle of Bedr, Omeyya, wishing to save his life and that of his son, surrendered to Rhaman, one of the victorious generals. Rhaman, on learning of the prisoner's rank, was anxious to take him to Mahomet. But Bilal, spying his old enemy, and knowing Mahomet's merciful disposition, shouted to the soldiers:

"Slay him! Slay him! That man is the chief of the unbelievers! If he lives I am lost! Kill him! Kill him!" And Omeyya and his son were killed.

## WAS MAHOMET'S MESSENGER

At another time Mahomet sent him to fetch the beautiful Safia, whom he intended to make his wife. It was after a great battle, and Bilal purposely led her across the battlefield with its heaps of slain, and then showed her the frightfully mutilated body of her lover.

When the poor girl reached Mahomet she was in such a hysterical state that he was on the point of sending her away, when Bilal successfully related what he had done.

Mahomet thought so much of Bilal that he granted him precedence in Heaven. "What shoes were those you wore last night?" he once asked Bilal. "Verily as I journeyed into Paradise and was mounting the stairs of God I heard your footsteps before me, though I could not see them."

Near his death Mahomet asked that Bilal be named as his successor. After Mahomet's death Bilal's influence continued. At the capture of Jerusalem he rode through the streets on the right hand of Omar Mahomet's successor but one. Entering the temple, Bilal threw out all the Christian images and prepared it for the worship of Islam.

His power lasted until his death. On one occasion when Kohbab, another devoted follower of Mahomet, called on Omar and showed his wounds and told of the battles he had fought, Omar rose from the throne, and seated Khobab thereon, saying:

"There is but one man in all the empire more worthy of the honor than you, Khobab, and that is Bilal." Bilal was insulted at least once because of his color, and that was by the Christian general, Prince Constantine.

Amru, the Mohammedan general, was about to capture Syria, and the King of Syria sent a Christian priest

Amru sent Bilal to arrange the terms, but the priest hesitated to take him, which proved that he knew his master well, for when Prince Constantine saw Bilal he refused to deal with him.

## BILAL COMMANDS HOMAGE

"I will have nothing to do with this black slave!" said Constantine, haughtily. But later he was glad to do so.

Bilal became very wealthy and lived to a great old age. He was buried at Damascus, where his tomb is one of the principal sights.

Five hundred million souls, of all colors, over the Mohammedan world today hold him in high reverence. As was said, they repeat each morning the prayer that was first uttered by him.

When the Christian Negro points with pride to St. Augustine, the Numidian Negro, and tells what he did to advance Christianity, the Mohammedan Negro can point to Bilal and tell what he did for his religion.

The black Mohammedan is hardly likely to do so, however, for there is no color line, nor a single segregated church in all Islam. He appreciates Bilal as a man and not as a Negro.

Under Mohammedan rule several Negroes rose to be kings. One of the greatest of the Mohammedan rules of Egypt was Kafur, a full-blooded black.

Some of what has been said here is to be found in "Christianity, Islam and the Negro Race," the work of Blyden, great Negro scholar.

(Watch for each installment in this series of articles on great Negroes.)





"Bilal was a tall gaunt Negro"



Church-1929

## The General Board and Bishops meeting

The third annual session for the present quadrennium of the General Board of the Colored Methodist Episcopal Church was called to order, Wednesday, May 1 by the Senior Bishop R. S. Williams in Southside Colored Methodist Episcopal Church in the city of Birmingham, Ala.

The beautiful church just erected by Dr. L. W. Mitchell was filled at the opening hour with delegates and visitors from New York to California and from Michigan to Florida. We have seen two General Conferences of the Church where the delegation was not equal to the attendance at this session of our General Board.

Primptly at 10 a. m. Bishop Williams lined that grand old hymn, "Before Jehovah's Awful Throne" which was sung with spirit by the great audience.

Bishop J. W. McKinney invoked the guidance of the Holy Spirit. Bishop Williams read with feeling the 58th chapter of Isaiah and Bishop Phillips touched the deepest recesses of all hearts as he impressively read the 13th chapter of first Corinthians, which he termed "the greatest New Testament Psalm."

Bishop Elias Cottrell preached the sermon from the subject, "The Aims and Objects of Ministerial Leadership." The good bishop discussed the necessity of the Christian ministry and declared that of all the callings, the ministry afforded the safest and sanest leadership for our racial group. He digressed long enough to pay his respects to athletics in Christian colleges. He was bitterly opposed to them. The subject was debated pro and con considerably on the grounds. The text was found in Gen. 39:2. All in all Bishop Cottrell preached a fine sermon which furnished ground for much difference of opinion.

The sermon over the Holy Communion was given to over 250 communicants, all the Bishops serving. It was a glorious scene.

Before the bishops retired to the Episcopal room for their meeting, each made statements to the General Board.

Bishop Williams reported that in spite of terrible tornadoes in Florida and poor crop conditions in South Carolina his work registered increases over last year.

Bishop Cottrell was happy to report several new churches erected in Mississippi, a large sum raised for M. I. College and that his field was in good shape.

Bishop Phillips took his time to explain a question of law, but later reported his field in excellent condition with all general monies to the last dollar. He especially touched upon his Pacific Coast work and urged to greater activity in that quarter.

or completed in his district. In Arkansas the bishop says there is a migratory tendency due to economic conditions. Bishop Brown reported peace in Alabama, that the Administration building at Miles had been erected at a cost of \$150,000 and equipped, with every dollar of the debt paid. Several new churches had been erected notably in Birmingham and Montgomery.

Bishop Martin reported Tennessee and Louisiana in splendid condition with new churches built in every section and as having made tremendous strides.

Bishop Hamlett, who has our Northern and Eastern work, gave a good account of his field, which showed progress along the line. Property was being acquired, new work is to be done under the direction of the Board of

territory being opened and several churches were being built.

Bishop McKinney reported Texas in excellent condition. Churches were being built, evangelism saw the order of the day and Texas College was never in better shape. Texas led all states last year in raising money for Christian Education. Adjournment was taken and the delegates went to their homes satisfied that Colored Methodism was steadily going forward under the command of our Chief Pastors.

Wednesday night an elaborate program of welcome was given and the musical numbers were especially good.

Thursday morning a trip to Miles College was on the program and at 9 a. m. the General Board delegates were carried out to the institution in cars furnished by the citizens. At the school, Bishop Hamlett, made the principal talk from the subject: "What Difference Does it Make?" Many declared it was the best address ever delivered by him on any occasion. Dr. Clapp of Gammon also spoke. Dr. G. L. Word, former President of Miles, was given a great ovation as he appeared for presentation. It lasted two minutes by the watch.

At 11 a. m. the General Board got down to work and the first thing ground out was the final word as to the place of the 1930 General Conference. Louisville, Kentucky was fixed and Hot Springs was second choice. Some irregularities in several sections of the church were considered and settled in an amicable manner. At times the old ship rocked but she was never in danger. Strict obedience to law was the watchword and the Board unanimously backed up every contention of the *Christian Index* on the question of law-enforcement. Bishop R. A. Carter made a ringing speech that brought the house to its feet as he said, "it is obey or retire."

At the evening session all Connectional Officers reported, a number of which are printed in this issue.

Dr. Clapp of Gammon Seminary made a short address which was a ringing challenge for Colored Methodism to become a partner in Gammon Theological Seminary where our brilliant Dr. W. Y. Bell is at work. Dr. G. W. Carver of Tuskegee, one of the greatest scientists on the planet, was introduced by Bishop Carter.

The reports were ended by ten P. M. and the General Board adjourned.

The last act was to request each Bishop to raise \$150 for the purpose of putting workers on the field in Religious Education to set up Leadership Training Schools. This amount will be matched by the M. E. Church South. The Publishing Agent also gives \$150.

The prevailing sentiment pointed to no bishops being elected in 1930 unless there are retirements. It was also easy to discern the tendency to combine two or more of our colleges to a great advantage.

It was announced that laity rights for women had carried overwhelmingly and the College of Bishops will soon promulgate that constitutional amendment.

The Bishops will meet next February in Memphis, Tenn. Rumor has it that Bishop J. A. Hamlett will write the Episcopal Message and Bishop McKinney will preach the sermon. In another issue we will make some observations on the General Board.

The meeting was the most constructive and harmonious General Board we have ever attended and all left determined to make the closing year of the quadrennium the greatest in the history of the Church.

We could not get the names of all in attendance but aside from all the Bishops, General Officers, Porter, Copeland, Porter, Russell, Martin, Womack, Moore, Hines, McKissac, Langford, Bray, Starks, W. A. Bell and Parker were present. As far as we are able we give the attendance by states as follows:

Alabama.—P. F. Evans, J. H. Williams, H. C. Bunton, G. M. Noble, R. F. Carter, O. Windom, S. S. Sherron, M. C. Thomas, W. E. Fant, I. L. Kennedy, J. F. M. Jenkins, V. L. Bailey, S. L. Fennell, R. A. Kirk, F. A. Bailey, J. W. Oveltree, W. E. Farmer, L. W. Mitchell, D. Hill, G. W. McGregor, W. L. Amos, D. Black, J. B. Battle, J. S. Love, A. Johnson, J. A. Bandy, W. J. Colvin, R. M. McKenzie, R. W. Warren, G. L. Terrell, A. C. Core, S. M. Core, N. D. Lane, W. M. Ware, G. S. Judkins, P. W. Powell, S. J. Mashaw, G. H. Yarborough, J. D. Hutson, R. R. Runnels, Prof. H. A. Knox, Prof. A. G. Dobbins



Prof. G. A. Payne, President M. P. Burley, I. Mason, A. L. Scott, A. M. Milner, P. J. Jones, J. D. Strayhand.

*Mississippi.*—R. L. Reid, E. F. Young, R. L. Young, W. L. Liddell, S. W. Westbrook, T. Sanders, Sr., F. K. Davis

I. L. Coleman, L. M. Duncan, S. V. Hicks, H. B. Leach President W. R. Ramsey, Prof. G. S. Goodman.

*Tennessee.*—J. B. Boyd, A. H. Norris, A. L. Kimbrough P. B. Polk, J. G. Hollis, J. H. Britton, A. H. Jenkins, B. W. Doyle, C. W. Crawford, O. R. Jackson, Dean W. H. Nelson, E. W. Mosely, Dr. W. S. Martin, R. T. Moody.

*Texas.*—C. H. Carter, J. H. Douglass, L. G. Porter, N. W. Clark, Prof. B. R. Adams, Prof. D. C. Fowler, R. H. Blick, E. P. Murchison, Mrs. J. W. McKinney.

*Arkansas.*—C. I. Bullock, J. M. Reid, W. C. Smith, W. Thomas, W. M. Hernton, K. Hunter, J. A. Stout.

*Georgia.*—J. C. Anderson, J. A. Ragan, Principal S. A. Thomas, G. L. Word, Mrs. G. L. Word, J. D. Hudson, J. H. Wiggins, J. S. Pettigrew, G. H. Carter, H. L. Stallworth, E. S. Pendleton, F. P. Griggs, W. Y. Bell, L. D. McAfee, Mrs. L. D. McAfee, C. S. Wigfall.

*Illinois.*—B. J. Smith, J. R. McClain, H. C. Coggins, H. J. Carruthers, W. H. Parker.

*Kentucky.*—T. H. Copeland, T. H. Davis, J. S. Humphries, J. S. rumb, J. V. Foster, C. L. Knox, Luther Stewart, J. T. McClension.

*Louisiana.*—C. C. Cook, C. H. Copeland, Eli Jones, C. W. Mills, F. L. Lewis.

*Oklahoma.*—W. P. Pipkins, E. F. B. Amos.

*Arizona.*—M. Thompson.

*California.*—G. W. Ford.

*Kansas.*—N. T. Walker.

*Ohio.*—L. H. Brown, C. S. Bailey.

*Florida.*—J. M. Jones.

*South Carolina.*—S. B. Wallace, D. R. Starks.

*North Carolina.*—A. Hawk.

*Missouri.*—A. W. Womack, H. W. Evans, J. W. Barrett, W. J. Turner, J. W. Jacobs.

*Wisconsin.*—R. H. Anderson.

*Indiana.*—I. H. Brown, A. J. Norris.

*Washington, D. C.*—G. T. Long.

*Michigan.*—T. J. Moppins.

Many others were present whose names we did not get.

## Independent M. E. Headquarters Open

Birmingham, Ala., Sept. 27.—The Independent M. E. church of America, under the leadership of Bishop W. M. Hargrave, has established its general headquarters at 305 Emma Ave.

The office is housed by a structure which was a gift of a philanthropist who also left the church \$50,000 at his death. Robert Durr, newly appointed editor of the Christian Reformer, will issue the first edition of the publication this week. The Independent M. E. church and the Independent M. E. Zion church are working out a merger plan that will be completed in the near future.



Church-1929

TRIBUNE  
NEW ORLEANS, LA.

JAN 17 1929  
NEGRO METHODISTS  
BEGIN CONFERENCE

Final Sessions With Re-  
ports Of Officers Are  
Fixed For Today

The two-day workers' conference for "World Service" of the Methodist Episcopal church (negro) began at 9:30 a. m. Wednesday.

Bishop R. E. Jones, who presided, urged the need of Christian "stewardship as a new interpretation of world service." Other speakers were Dr. C. P. Hargraves of Chicago, director of Missionary Education; Dr. Earl Snyder, district superintendent of the Kirkville district in Missouri; J. W. E. Brown, Jr.; J. M. Marsh; J. H. Childs; D. L. Mogran; W. L. Turner; J. S. Scott; T. W. Patrick; J. D. Wheaton; Dr. T. Taylor; J. B. F. Shaw; Rev. W. Scott Chin; Dr. E. J. Jones; Dr. W. H. Knight and Dr. L. H. King, editor of the Southwestern Christian Advocate. Dr. Snyder preached at the night session of the conference.

Dr. J. B. Shaw was elected secretary; Professor H. J. Mason, assistant and supervisor; Lillian N. Pugh, director of ushers; Mrs. Alma Lillie-Hubbard, organist; Drs. M. W. Dogan, E. J. Jones, E. O. Kreige, and J. S. Scott, a committee on findings; A. L. Holand, official timekeeper; the Rev. G. C. Hayward, pastor; and the Rev. Jesse David, district superintendent.

There will be another session at 9 a. m. Thursday. Reports for the last year will be submitted and the program for 1929 discussed. Dr. John B. Peters, pastor of the First Methodist Church, South, will speak at 11 a. m. Bishop Jones will make the closing address. Departments and board will hold a number of meetings.

From the New Orleans Times Enterprise, March 16, 1929

WOMEN'S MISSIONARY  
COUNCIL SELECTS TEXAS  
CITY FOR NEXT MEETING

Washington, D. C., March 16. (P)—Amarillo, Texas, was chosen today as the conference city for next year's session of the Woman's Missionary Council of the Methodist Episcopal Church, South. The council meeting

here at its 19th annual session voted unanimously to go to Texas, which has the largest state representation in the council.

Dr. Elbert Russell of Duke University in his third daily sermon on the beatitudes, said the "meek people" were the backbone of the nation.

"The word 'meek,' he said, 'is used in the old testament to designate not so much a trait of character as the working attitude of a class. The meek are the common people who stand between the lawless on the one hand and the oppressors on the other.'

The council voted to appropriate \$135,705 for work in its mission in Korea, and \$29,000 for work in centers in this country devoted to work among the negroes. The latter sum includes the Bethlehem Center, Nashville, Tenn., \$8,000; Bethlehem House, Augusta, Ga., \$4,000; Paine Annex, Augusta, Ga., \$12,000; \$2,000 for the inter-racial commission, and \$3,000 to be used for negro work in any part of the country as it is needed.

FUND IS VOTED  
FOR NEGRO WORK

Women's Missionary Council  
Also Votes On Appropriation  
For Work In Korea

WASHINGTON, March 16.—(P)—Delegates to the 19th annual session of the Women's Missionary Council of the Methodist Episcopal Church, South, will spend Sunday at various special church services to be held in Methodist churches in Washington and nearby towns.

Officers of the council will be speakers at ten churches in Washington, Maryland and Virginia. They will tell about the missionary work both in the United States and foreign countries, that the council is carrying on.

Miss Helen B. Calder, promotion secretary of the American board of foreign missions, and Rev. Milton T. Stauffer, secretary of the committee of reference and counsel of the foreign missions conference of North America, will be the speakers at the regular Sunday service of the council at the Mount Vernon place church. The council today voted unanimously to have its next year's session at Amarillo, Tex., the state which has the largest representation in the council.

The council continued voting on appropriations for its home and foreign missions, approving a \$135,705 fund for the work in Korea and \$29,000 for work among the negroes in this country.

The negro fund includes the Bethle-

hem Center, Nashville, Tenn., \$1,000; Bethlehem House, Augusta, Ga., \$4,000; Paine Annex, Augusta, Ga., \$12,000; the inter-racial commission \$2,000 and \$3,000 for general work among the negroes in the future as it is found to be needed. The 300 delegates visited the tomb of the Unknown Soldier at Arlington cemetery and placed a wreath in their memory of the members of their organization who lost their lives in the World War.

Dr. John P. Wragg Retires As The  
American Bible Society Secretary  
Of Agency Among Colored People

After 28 Years; Distributed More Than  
1,730,000 Copies of Scriptures In South;  
Creates Fund To Continue Work

On June 15, next, the Rev. Dr. John P. Wragg after twenty-eight years of service as secretary of the American Bible Society's Agency among Colored People in the United States, will voluntarily retire to a well-earned rest.

Prior to entering upon his work to head the Society's Agency among the Colored People, the first of the present ten agencies now being operated by that organization.

As pastor and presiding elder of the M. E. Church in Georgia for fifteen years, his first pastoral charge was that of the Aerial Bow-en Memorial M. E. Church, Atlanta, Ga., which was so named in honor of the memory of the first wife of the Rev. Dr. J. W. E. Gow-en of Gammon Theological Sem-

inary. As a token of their deep and sincere interest in the work which he is now voluntarily leaving, and with a strong desire that the Negro should aid the Society in promoting it, Dr. and Mrs. Wragg are establishing with the Society a Fund to be used in carrying forward the work, bringing to the Agency a memorial to be known as the William I. Haven Agency, in honor of the late Rev. Dr. William I. Haven who was general secretary of the Society, whose father was the late Bishop Gilbert Haven, a great friend and champion of the Negro in the South during Reconstruction

days

The income of this fund, subject to a life interest of Dr. and Mrs. Wragg is to be used for distribution of the Scriptures.

Eularging Responsibilities.

Following Dr. Wragg's retirement, the Society plans larger responsibilities for the men in charge of the four divisions of the Agency's territory—the Rev. H. W. B. Wilson of Atlanta; The Rev. D. H. Sanson jr., Charlotte; the Rev. S. A. Lucas, Cleveland, and the Rev. M. L. Vaughters, Houston, Texas.

During his secretaryship, Dr. Wragg trained and guided a large company of Bible workers and effectively used correspondents and missionary agencies in promotion of his work. Many of these workers are now leading ministers in churches of their denomination and through the engendering on the interest of religious leaders by Dr. Wragg, a number of the principal denominations are now a part of the contributing constituency of the Society. In all these years, Dr. Wragg has set an example in industry fidelity, integrity and consecration to his fellow-workers.

Dr. and Mrs. Wragg are living in the Dunbar Garden Apartment 2588 Seventh avenue, occupying apartment 21.

M. E. CHURCH GAIN  
PROVES EXTENSIVE

Colored Churches of Group  
Show Gain of 12,000  
in Ten Years

WASHINGTON, D. C., May 1.—Statistic compiled by the Afro-American service department show that the M. E. Church has gained nearly 12,000 members among its colored group in the past 10 years.

The report on the twenty conference of the church for 1926 was given as follows:

Total number of churches, 3,243;  
Total number of members, 322,247;  
value of church edifices, \$18,28,246; debt of church edifices, \$2,389,675; expense during year, \$2,922,791; number of Sunday Schools, 196,496.

It was shown that 805 of the churches are urban while 149,000 of the members belong to the urban churches.

The Washington conference led in the number of churches with 364, while the South Carolina conference led in membership with 47,638.



# Independent M. E. Church Formed With 142 Members

## Baptists and Methodists to Worship Together

Baptists and Methodists worshipped together Friday at Mt. Hiram Baptist Church, Slatersville, near Carey.

The first Independent M. E. Church was organized with Rev. Levi Miller as pastor. One hundred and forty-two persons were in the organization and a collection of \$2,150 was raised.

For the present, the two congregations will worship jointly, the pastors of the two flocks alternating in occupying the pulpit.

Rev. Mr. Miller was formerly pastor of St. Paul M. E. Church for seven years. He declined a transfer to Massena, W. Va., and instead set up an independent church of his own.

In his sermon Sunday on Evidences of the Resurrection, he said:

"From a human point of view, the coming of death reasonably appears to be the end of all life, beyond the grave we may only resort to supposition.

"The conclusion reached by naturalists and biologists do not support the Biblical account of the resurrection, and skeptics in no small number have accepted them.

"Regardless of all theories, we must, especially as Christians, believe that Christ arose, for we have evidence in plant life, in insect life, in animal life. Who can critically explain why the corn when matured, extracts its life from the stalk and stems and secures it in thousands of tiny grains? Or why or how does the caterpillar pass on to a butterfly?

"Regenerated men and women have a belief in this fundamental Christian doctrine that is closely akin to knowledge and need no persuasion. To those who are scrupulous, I invite them to Nature's School of varied plant and animal life, where a dying and getting up follow the seasons."



# Church - 1929 SYNAGOGUES OF BLACK JEWS IN NEW YORK

## Members Trade Only in Kosher Shops

New York.—The presence in Harlem of several hundred citizens of African descent, who are at the same time members of the orthodox Jewish faith, is a fact which evokes the interest of the general public as well as that of the students of race and religion. The Moorish Zion temple congregation, a Jewish synagogue was recently organized at 127 W. 137th St., near Lenox Ave. A radio program was broadcast from station WABC recently by the "Ethiopian choir," which is the choir of the congregation Beth B'Nai Abraham, another Harlem Jewish synagogue. The Rabbi A. Josiah Ford is rabbi of the Beth B'Nai Abraham congregation. He while Rabbi Israel Ben Newman is spiritual leader of the Moorish temple congregation. The latter of these rabbis estimates the number of African descent Jews in Harlem at more than three hundred persons.

"Our religious services," said Rabbi Ford, "are in every respect identical with those of the orthodox white Jewish congregations. And the members of the congregation in their home life and in other parts of their daily routine scrupulously observe the maxims and rules of conduct which are also adhered to by orthodox non-Colored Jews.

"There is, for example, the matter of diet. The Colored Jews closely observe the prescribed dietary rules. They eat only kosher food. They buy their meat in kosher butcher shops, and inasmuch as there are no such shops in the heart of the Harlem community, they actually go a great distance from their homes to purchase meat at kosher shops conducted by white people. They take similar pains in living up to the other dietary rules."

# Negro Cult War Felt In Chicago

## Detectives Shot As Race Trouble Feared

CHICAGO, Sept. 25.—(P)—The spark of factional dissension in a mystic negro cult flared into a furious gunfight in Chicago today, and for a moment the city feared an outburst of racial strife. A detective and a negro were slain. Two policemen were wounded probably mortally and three negro cultists were seriously wounded. Squads of detectives patrolled the populous negro section throughout the afternoon and 300 uniformed police were dispatched to keep order. Beyond the apparent suppressed excitement, however, no violence was reported.

### Seeking Kidnapers

The fight started shortly before noon when a squad of police marching into a large apartment house on South Parkway near 42nd Street in quest of the kidnapers of Charles Kirkman, who styles himself Grand Vizer Bey, of the Moorish National Science Temple of America. Kirkman, perhaps because he is inspired to the throne made vacant in June by the death of the "chief protector of Islam," was torn from his breakfast table this morning by four cultist and carried away.

The detectives were sent to the South Parkway address on a tip. They battered at the door and a burst of gunfire answered. Detectives Jesse Hultz and Stewart McCutcheon slumped to the floor both with bullets in the abdomen. The police retreated and called for reinforcements and a hook and ladder company.

Ladders were thrown up to the second story window and tear bombs were tossed in. There was a rush for the stairs, a fusillade of bullets and Sergt. William Gallagher fell mortally wounded. The police sent volleys of revolver bullets back into the building and when its occupants were finally subdued one cultist lay dead and three wounded. Ten women and four men were arrested, and two others escaped in the mad dash from the gas-filled flat. Kirkman, the kidnapper leader, was found in the flat.

### Not Expected To Live

Hultz and McCutcheon was not expected to live. The dead negro was not identified and only one of the trio wounded was known at first. He was Eugene Bey, "Bey" being the title affected by members of the cult.

Most of the queries of police into the nature of the occult order met only sullen silence on the part of the frightened negroes. They learned, however, that it was founded several years ago by Drew Ali, who called himself a Moor. The cultists met regularly in their "temple," situated on South Parkway, the former

and Boulevard whose great stone front houses were the homes of wealthy white residents until recent years. Their worship was always conducted in the Moorish tongue, and their leaders preached always that they were not negroes, but lineal descendants of the Moorish nobles.

Following the arrest and questioning of several suspects late today police announced that Ira Johnson, "Sheik" of the cult, confessed he shot Sergt. Gallagher, but claimed he shot in defense of the cult and of his own person. Two other negroes, D. Francis Jackson and his son, D. F. Jackson, Jr., were being questioned. The older Jackson is "guardian of the Garden of Allah."

Capt. Leo M. Doyle, assistant adjutant of the Illinois National Guard, tonight ordered additional guards placed around the armories on Chicago's South Side. The action was taken to prevent members in that section from making a possible attempt to seize the huge stores of weapons and ammunition stored in the buildings. The eighth regiment, a negro outfit, occupies the armory a short distance from the scene of today's outbreak.

# Negro Cultists Battle Police; Two Are Dead

Chicago Followers of Mohammed Resist Raid;  
Officer Slain.

Chicago, September 25.—(United News.)—A secret cult of negro Mohammedans, believing death the surest way to Allah, engaged in a savage battle with police today, killing one officer and wounding two others critically. One cultist was killed and three others wounded. As a result police were maintaining a close watch on the south side to avert any possible outbreak between the races.

Detective Sergeant William Gallagher was killed and Detectives Jesse Hultz and Stuart McCutcheon were dangerously wounded when they attempted to raid the headquarters of the Moorish National Science Temple of America, a ramshackle building in the negro quarter.

They were repulsed by the embattled negroes who cried "We might as well die here and now," apparently in their belief that death in battle is the quickest way to heaven. The cultists, outgrowth of a movement sporadic for several years for American negroes to take up Mohammedanism and eventually go to Morocco in northern Africa, have a large membership in Chicago, police said.

Moorish Zion Temple.

# LEADERS CALLED 'MOORS'

## Leaders Convinced Thousands They Were Really Moors; Earned \$18,000 a Month

CHICAGO, Ill., Oct. 10.—The machinations of racketeers who have prayed on the love of ritual in others of their race by inducing them to deny their Negro blood and enrolling them in Mohammedan cults have come to light here after a gun battle in which cult leaders killed two Chicago detectives.

The "Moorish Science Temple" was operated as a racket, according to information gathered by Deputy Police Commissioner Stege, and had "temples" in twenty-three cities that provided an income between \$15,000 and \$18,000 a month for the national leaders.

Because of its large population Chicago was chosen for the "national headquarters," but the operations of the leaders have spread to New York, Boston, Philadelphia, Washington, Pittsburgh, Cleveland and Detroit. More than 15,000 members have been enrolled in the various branches.

### Taught to Hate Race

The leaders Stege has learned, posed as Moors, and then duped the poor and ignorant into believing that they, too, were not Negroes but Moors. They taught them to hate their race neighbors, and took thousands of dollars from them. Women and men alike were admitted to the cult, but the women had only to pay \$1 a month dues while the men paid \$2.

The gullible members were delighted by the title of "El," which they were allowed to affix to their names, and by the Mohammedan "Bey," by which they called the officers.

The temple started under the guidance of Drew Ali, who said he was Moorish, but was known by his

neighbors as a Negro. He called himself "The Noble Ali, prophet of Allah," and is said to have had a smattering of the eastern religions. Ali first organized the "temples" in 1923, in several South Carolina towns, then moved on to North Carolina and to Virginia, finally transferring his activities to the northern cities.

### Dissension Among Leaders

Once established in Chicago Ali chose Claude Green as his lieutenant, set up a "harem," and proceeded to live in oriental style. But it wasn't long before dissension arose in the ranks, and there was a struggle for leadership and interpretation of the rules. It was rumored that strife was particularly bitter between Ali and Green.

After meetings were broken up by bitter altercations, the feeling among the temple members reached a high pitch in the murder of Green. He was attacked by a group of worshippers in front of the apartment building "mosque" used by the cult and stabbed. Ali was accused of the stabbing, but gained his release when the police failed to get sufficient witnesses. Soon after, Ali died in a hospital after a beating.

Then came a dispute over who was to take over the fat controlling jobs. Charles Kirkman, whose kidnapping led to the gun battle with the police sought to take part of the membership with him into a new cult. The "heirs" of Ali and Green were desperate in their attempt to keep the cult together. Kidnapping and intimidation of Kirkman were ordered, but his wife notified the police. He escaped from the gun battle unharmed, but at the cost of the lives of the two detectives.



Church - 1929  
**DR. RUSSELL  
APPOINTED BY  
COMMISSIONERS**

The Rev. Dr. Charles L. Russell  
president of the National Interdenomi-  
national Ministerial Alliance of Amer



ica, has been appointed the official rep-  
resentative of the District of Columbia  
on the National Memorial Association  
by the Commissioners of the District  
of Columbia. The object of the Asso-  
ciation is to secure a National Me-  
morial Building to commemorate the  
heroic deeds of the Negro soldiers and  
sailors, who fought in the wars of the  
country, and the World War.

Dr. Russell is a very active civic  
worker, and an advocate of interracial  
good-will. He is the founder of the  
National Interdenominational Minis-  
terial Alliance of America, which is do-  
ing much good for the Negro race  
along educational, social, civic, and  
economic lines.

National Interdenominational Ministerial Alliance of America.



Church - 1929

## WHAT HAPPENED WHEN THE PRESBYTERIAN CHURCH BOUGHT A NEGRO SLAVE

From The Presbyterian Standard.

A few years before the Civil War, Rev. C. A. Stillman, D.D., then pastor of the Presbyterian church at Gainesville, Ala., came from the Synod of Alabama with a novel proposition. He urged the Synod to buy a Negro slave to be trained and sent as a missionary to Africa. His proposal met with favor and Dr. Stillman was entrusted with the training of the slave, whom he accompanied as far as New Orleans to give him Godspeed on his way.

This story is concerned with what the Foreign Missionary did, but with what happened in America as a result of such a proposition.

The first thing that did occur happened to the mind of Dr. Stillman. When the war was over he was thoroughly convinced of the obligation of the Church to do something for the spiritual needs of the newly freed slaves. Things were bad enough when they attended the church of their owners; he readily saw that now they would attend none. There was no place to look for a Negro ministry for the much needed Negro churches. And so in 1876 we find Doctor Stillman overturing the General Assembly to establish a school for the training of colored people. In this proposal he received the earnest support of Dr. Benjamin Morgan Palmer and many other prominent leaders of the Church. The result was the founding of Tuscaloosa Institute at Tuscaloosa, Alabama, where Dr. Stillman had in the meantime moved as pastor.

When the Assembly must have a superintendent for the new school, Dr. Stillman was called. For twenty years he managed the Tuscaloosa Institute with consummate tact and patience, and at the same time retained, through all that troublesome period, his popularity as pastor of the aristocratic old church at Tuscaloosa. Upon the death in 1895 of its first superintendent, the name of the school was changed to Stillman Institute in honor of this white man whose life had so richly blessed the colored race. The school has always from that time to the present had the ablest men at its head. Stillman Institute is the chief contribution of the Southern Presbyterian Church to the uplift of the Negro race. The school is located on a plot of one hundred and ten acres of fertile land in the suburbs of Tuscaloosa, well adapted to the variety of farming operations carried on. It has substantial brick buildings for the students and good homes for the faculty. There is a Theological Department, a Boys' Department, a Girls' Department, agricultural work, training in mechanical arts, and, in addition, the new Nurses' Training School, provided for by the Birthday Gift of the Woman's Auxiliary. A very important part of the school has always been its Theological Department. In its work this department has trained hundreds of colored preachers for the Methodist and Baptist denominations as well as all those for our own church. Stillman has helped educate approximately two thousand Negroes, some five hundred of these having graduated from the Theological Department and gone out to preach the gospel to their own people. The school is supported entirely by appropriations made from the funds of the Executive Committee of Home Missions of our Church.

Presbyterian.

## PRESBYTERIANS FAVOR MERGER

11/2/29  
Believe More Attention  
Should Be Given Religious Education

NEW YORK, N. Y., Oct. 31.—(A. N. P.)—The thirty-fifth annual session of the Afro-American Presbyterian Council, one of the most representative bodies of Negro Presbyterians in the country, which was held at the Thirteenth Avenue Presbyterian Church, Newark, N. J., was one of the most notable sessions of the council. Rev. L. B. Ellerson, pastor of the church, made ample provisions for the entertainment of the council, and the council went down on record as voting the highest praise to the members of the local committee in their entertainment of the delegates.

During the four days' session vital matters pertaining to the work of the council as it relates to the progress of the Presbyterian Church were discussed. The council favored the merger of the denominations, advocated that more attention be given to Evangelism, and religious education, and urged that the church be foremost in all movements making for the betterment and advancement of the community.

The council stressed the need of greater interest in both foreign and national missions, and heard many helpful suggestions how this could be brought about. The work being done among women and the young people of the church received prominent mention at the council. There were 106 delegates present, made up of prominent laymen and clergymen of the Presbyterian Church. Delegates came from as far west as Seattle and California, and one delegate came from the Panama Canal. The youngest delegate was Louis Williams, 16 years of age, who came from First African Presbyterian Church in Philadelphia.

Rev. John T. Colbert, statistician, making his report, said that there were 66 churches in the council, with a membership of 11,634 communicants. There are 8,139 Bible school members, and that during the year \$4,396 was contributed to national missions. The report stated that \$189,282 was raised for congregational expenses. The church has had a remarkable growth within the past decade. In 1917, there were only 4,273 members of the council, and only 3,000 Bible students.

Rev. Thomas T. B. Harris, execu-

tive secretary, making his report, urged that women be given a larger place in the work of the council.

Several new recommendations were made, among them that more attention be given to sectional and group study. On Saturday afternoon the delegates were given a sight-seeing tour to places of interest in and around Newark.

The new officers elected at the council were Rev. Charles Ward of Toledo, Ohio, president; Rev. John L. Coleman, Indianapolis, Ind., vice president; Mrs. George R. Bradham, temporary clerk, and Rev. Charles S. Freeman of Jersey City, treasurer. The next meeting of the council will be in Indianapolis.



Church-1929.

# THE ANNUAL PRESBYTERIAN WORKERS' CONFERENCE

AN ENTHUSIASTIC GATHERING AT MARY POTTER SCHOOL—THOUGHTFUL AND EVANGELISTIC ADDRESSES—ABOUNDING HOSPITALITY

By Rev. L. B. West, D. D., Conference Secretary

The Fourteenth Annual Workers' Conference of the Division of Missions for Colored People, of the Board of National Missions of the Presbyterian Church, U. S. A., was held at Oxford, February 5-8. The Rev. J. M. Gaston, D. D., LL. D., Secretary of the Division, was the presiding officer. The closing session was in the auditorium of Mary Potter School. The other sessions were in Timothy Darling Presbyterian church. The Rev. G. C. Shaw, D. D., is the Principal and pastor. The registration showed an attendance of 85 workers, with South Carolina in the lead. There were representatives from Atlantic, Catawba and East Tennessee Synods. The usual "conference" weather prevailed—cold, cloudy and rainy with a little sunshine.

## Devotionals

Each session of the Conference was opened with a season of Bible reading, prayer and song. The leaders were Revs. S. D. Thom, Z. A. Dockery and A. A. Hector. The spiritual note was felt in those services.

## Music

The Conference used the song book, "Inspirational Songs," by Schureman. Drs. I. H. Russell and I. D. Davis were the song leaders. Mrs. Mabel Boulware was the Conference organist. The Conference did some excellent singing. There were also special music features

The Quartette from Harbison College, made up of the Boulware and McFadden Brothers, captivated the Conference with their fine singing of "spirituals." The quintette and chorus from Albion Academy, under the leadership of Prof. G. E. McKeithan, gave a good account of themselves with several numbers. The Mary Potter chorus did their part well by furnishing lively and soul-stirring music. On Woman's night Miss Mabel Moke, of Barber College, sang sweetly, "My Jesus, I Love Thee," and Mr. Ross also gave a solo which brought an encore from the audience.

## Educational

The Conference devoted much time to the discussion of the schools and colleges under the supervision of the Division. The various problems were presented with frankness. The matters of the qualified teacher, the curriculum, and the proper equipment were discussed in a spirited and helpful way.

Miss Marjorie E. W. Smith, Assistant Secretary of the Division of Missions for Colored People, readily caught the attention of the Conference with the happy way in which she presented her subject, "School Curriculum." The Board's policy of a simple curriculum which would include the essential things of the school course and leave out the non-essential; the classification of our schools according to the 6:33 plan; the Teachers'

Corner in the Africo-American Presbyterian; the few things filling her heart and mind; and the artist teacher, are a few of the leading points of the program she delivered. The Elementary Schools was being the present incumbent, practically presented by Rev. C. M. Dusnebury, of Ridgeway, Va. Rev. Mr. Dusnebury stressed the necessity of Christian principles being a part of the Elementary course.

The next topic of the program was presented by Dr. J. D. Martin, Principal of Brainerd Institute. Dr. Martin introduced the subject, "Co-Educational Boarding Schools," by saying that the object of education was to bulk up character as well as to enlighten the mind. Then he very thoughtfully discussed the subject under the following main points, viz: strength and gentleness continuing to form a compact; Growth of individualism; Interest in Religion; Search for Fuller experience of Religion; A revival of worship; Social amenities; Personal Care; Habit formation and improvement of the home, the purpose being to give adequate educational opportunities to all, is the great "whither goest thou" of the co-education- al schools. The discussion was led by Prof. J. E. Garnett, of Haines Institute, who called attention to a discovery made by psychologists that a boy's mind is not superior to that of a girl.

Dr. T. A. Long read an illuminating paper on Johnson C. Smith University. He gave a brilliant historical sketch of the University. He traced its development in its 62 years of existence, and paid a glowing tribute to the present administration. He declared that the outlook was pleasing in every respect. He said that the religious life of the University is sound.

Dr. Gaston sent a thrill through the Conference when he stated that there was the possibility, in the not distant future, of the erection of a divinity hall with a theological library on the campus of Johnson C. Smith University.

Prof. R. W. Boulware, Dean of Harbison Agricultural College, Irmo, S. C., read an informing paper on the founding, development and outlook of that college. The school began 40 years ago in Abbeville, S. C. The founder was the late Rev. E. W. Williams. At first the name was Ferguson Academy. The school grew rapidly and attracted

friends in the North, among whom was the late Mr. Harbison in whose name the school is called because of his benefactions. The college has had three Presidents—Drs. Williams, Amos and Young, the last being the present incumbent. Boulware said the school is beautifully located. He called attention to the large tract of land owned by the school, and the great agricultural possibilities with the proper methods applied. After showing the splendid opportunities which the college offers along educational and vocational lines, he declared that, above all, Harbison was training the heart. The development of strong Christian character is the main objective of the college.

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that year and probably for years to come. Other problems named by Miss Moke were: (a) Proper classification. The lack of conformity in some schools to the existing standards makes classification a hard problem. (b) Securing Records. Some schools do not keep good records. (c) Physical fitness. It is highly important that the student be physically fit. (d) Mental fitness. Mental health is very necessary, no matter what the native ability of the student may be. (e) Educational guidance. Assistance must be given the student in understanding the curricula of the school. (f) Vocational guidance. The last problem mentioned by Miss Moke was that of getting a sufficient number of girls at Barber to make it a standard college. She dwelt upon the advantages of the school.

Dr. John A. Savage, Principal of Albion Academy, Franklin, N. C., made a stirring address on The Qualifications of a Good Teacher from the following outline:

1. Intelligence. (A) Constructive Imagination. (B) Soundness of Judgment. (C) General Adaptability.
2. Skill. In Imparting Knowledge.
3. Style. Individuality in the execution of one's work.
4. Temperament. (A) Cheerful disposition. (B) Broad and deep sympathies.
5. Sociality. (A) A good mixer. (B) Honesty, fairness, candor, reliability, truthfulness, loyalty and co-operation.
6. Drives. Neatness, punctuality, regularity (enthusiasm), passion for knowledge and the perfection of character.
7. Knowledge. (A) Of important educational developments of the day. (B) Of the



aims and purposes of the system in which he works. Knowledge of and the ability to develop an effective class-room technique.

Grades A.—All points perfect.

Grades B.—One half or more of all points perfect.

Grades C.—Partially good in several points.

Grades D.—Undesirable as teacher of children.

Dr. G. C. Shaw told an intensely interesting story of Timothy Darling Presbyterian church and Mary Potter School. Dr. Shaw is the founder of both and is pastor and principal, respectively. The church is 41 years old and the school is 39. The work has grown from small beginnings to its present proportions. The graduates of the school are making good in all walks of life. Dr. Shaw was thankful for what God had wrought. He had great hopes for the future. He said because of the constant expansion of the school his greatest problem was more room.

### Health and Character Building

The above subject was very clearly presented by Mrs. M. J. Jackson, of Dalzell, S. C. She said that upon the health and character of the people depended the standard to which they carried rise. She said that good health should be our great concern. We need strong men and women physically. A sickly body is a handicap.

Mrs. Jackson gave a splendid definition of good health and showed how one can keep in good health. Among other things she said that one should eat good food, get sufficient sleep and plenty of sunshine and fresh air. She called attention to the terrible cost of ill health. In closing Mrs. Jackson declared that good, sound health was a splendid asset toward character building.

### News From the Field

To Dr. C. J. Baker was assigned the task of bringing the news from the field to the Conference. This he did in a very forceful way. He had observed that the Men's Work in all of the colored Synods needed to be more thoroughly organized. He was of the opinion that a full-time man should be employed to do the job. He thought that the Every Member Canvass had been too much "moneyized" in our churches and hoped that this year it would be humanized and spiritualized. He visualized the needs of the field in both home and foreign missions and made a passionate plea for increased benevolence.

### Evangelism

This was an "Evangelistic Conference." Two of the directors of the Division of Evangelism were present and gave valuable instruction on evangelism. These representatives were: Dr. G. C. Mahy and W. F. Klein. Dr. Mahy with his keen wit and exaggerated still, and Dr. Klein with his fiery eloquence, both fully consecrated to the cause which they represent, made a profound impression on the Conference. The presence and power of the Holy Spirit. The Conference received a mighty impetus to carry out and win souls for the Master's kingdom. The Conference gave these men a rising vote of thanks for their helpful and inspiring services. The following is the outline as they presented it:

### Morning Session

9:00 o'clock. Under the head of Method the Conference considered:

- (A) The thing to be done.
- (B) The way to do it.
- (C) The persons who are responsible.

Address with Conference and Prayer, Dr. Wm. F. Klein.

Address—What Does It

Mean to be a Christian?" Dr. Geo. C. Mahy.

### Afternoon Session

3 o'clock. Under the head, the Message of the Evangel the Conference considered:

The need for the message in view of the background of sin.

The Divine Origin of the message and its all-sufficient power to save.

Address. Conference and Prayer, Dr. Mahy.

Under the head of the Messenger of the Evangel the Conference considered:

(A) His personal life in relation to God and men.

(B) His preparedness for service, in intellect, feeling and will.

(C) His loyalty to Christ and passion for men.

Address. Conference and Prayer, Dr. Klein.

### Evening Session

Evangelistic Address and Service, Making Jesus Mine, Dr. Mahy.

The opening evangelistic note was sounded by Dr. S. D. Thom, Synodical evangelist of Atlantic home in Pittsburgh. The Conference appointed Drs. C. J. Baker, J. D. Martin, I. H. Russell and W. C. Hargrave a committee to send telegram and flowers to Mrs. Smith. The Conference prayed for Mrs. Smith. Mrs. Smith was glad to get expressions from the Conference and sent greetings.

Dr. Thom showed what great service an individual can render when the life is surrendered to Christ. He made a strong appeal for young people to yield their lives to Jesus Christ.

Dr. I. H. Russell, Director of Evangelism of the four colored Synods, conducted a consecration service. He was the moving spirit in the program of evangelism.

### Popular Meeting

One night the Conference was given over to the women. They gave a fine program. Mrs. G. C.

Shaw presided. Mrs. J. D. Mar-Fear Presbytery; Revs. W. A. tin read the Scripture. Dr. H. Scott and L. D. Twine, Yadkin; L. McCrorey offered the prayer. Rev. D. D. Davis, Southern Virginia; Rev. A. W. E. Williams, Mrs. M. Kendrick and Mrs. G. Knox Presbytery; Rev. D. S. W. Long and Miss Miss Marjorie Collier, McClelland Presbytery; E. W. Smith. Mrs. Kendrick Prof. J. S. Marquis, Mrs. T. R. said that Catawba Synodical had made rapid strides in the last 18 years and was still going forward. Mrs. Long paid a fine tribute to Mrs. A. A. Jones, President of Atlantic Synodical, under whose administration the Synodical had gone forward by leaps and bounds. The Synodical has grown in numbers and spiritually. Miss Smith spoke on the present day situation among the youth. She was of the opinion that Christian women and parents are to help guide the youth into paths of safety. "What are we doing about it?" Drs. Gaston and Klein made interesting remarks on the work of the women in the Church.

### Mrs. Smith Remembered

Dr. Gaston informed the Conference of the critical illness of Mrs. Johnson C. Smith at her home in Pittsburgh. The Conference appointed Drs. C. J. Baker, J. D. Martin, I. H. Russell and W. C. Hargrave a committee to send telegram and flowers to Mrs. Smith. The Conference prayed for Mrs. Smith. Mrs. Smith was glad to get expressions from the Conference and sent greetings.

### Entertainment

The Conference was royally entertained. Dr. and Mrs. Shaw covered us with their mantle of hospitality. They had the assistance of the school family and the town folk. The Conference was more than grateful and so expressed itself in a set of resolutions read by Dr. J. L. Hollowell, of Statesville.

### Necrology

During the year the following ministers and lay workers of prominence had passed away: The Rev. L. H. Fuller, Cape



Church-1929

## PRESBYTERIAN UNION

**M**EETING on the Mason and Dixon line at Pen Mar, Pa., 13 Presbyterian bodies in America held a conference on August 1st to discuss plans for organic union of all Presbyterian bodies, some of which became divided on the question of slavery and have remained so since emancipation.

Of course it is quite evident that the questions that divided the Church are not anything like settled on the Christian basis, the orthodox Northern Presbyterians demand that this is an age of compromise. The Christian church seems to have little or no compunction of conscience when it comes to doing that which is expedient rather than that which is right.

The modern Northern white Presbyterian holds that the duty of his church was discharged when it separated from the Southern wing over the question of slavery, and that the Negro constituency can be just as well looked upon as wards as brothers. The rock-ribbed white Presbyterians hold that the Southern wing is no more repentant now than it was in 1865 and desires to cleave to its stand to keep the colored brother on terms of equality.

Between the cross fires Presbyterian Negroes will suffer and sooner or later be set off to themselves, just as the white Methodist Episcopal church is planning to do, just as the Catholics have done and other protestant faiths are doing or planning to.

How the Presbyterians and other faiths Catholic or Protestant, can square their Christian principles with their practices of separation, we cannot see, but they do.

The Presbyterian church has done much to establish an educated, cultured leadership among Negroes. It has produced and developed a clean, wholesome, intelligent Negro ministry and laymen disciplined and trained in religious work that have been a credit to every community where Presbyterian churches exist. Strict business methods have prevailed in the business functions of their churches and they have been so rigidly schooled in the science of church administration that they can carry on with their own churches, Presbyteries and Synods with efficiency. There are many able Presbyterian ministers and laymen.

The white Presbyterians have been and are very liberal with their missionary and educational appropriations to their colored brethren, for which they deserve thanks, praise and credit.

Whether the Negro Presbyterians will resist the proposed union or will adopt a neutral attitude as have the Negroes of the Methodist Episcopal Church remains to be seen. Sooner or later separation is coming in all mixed churches. It is well that the white churches have trained real Negro leaders of character to head their own organizations. In this respect white churches have rendered to Negroes a real and signal service. The outcome, however, of the conference on the Mason and Dixon line will have grave consequences on the future of religion in America and its influence on inter-racial and intra-racial affairs.

## PRESBYTERIANS TO MEET AGAIN AT FREDERICK

Says Conditions at Hood  
College Are Most  
Satisfactory

The Baltimore Presbyterian Synod, and the Woman's Synodical Society for Missions of the Presbyterian Church U.S.A., has endorsed the racial prejudice as practiced at Hood College, Frederick, Md., and will meet there again June 23 to 27, 1930. This is the same Synod and same school which refused Dr. Halley B. Taylor, the pastor of Fifteenth Street Presbyterian Church, accommodations when he registered to attend the recent session held there.

Dr. Taylor, who is secretary of the local Presbyterian Ministers' Alliance, and the only colored man belonging to the Alliance, was informed that he could not be served in the dining room at Hood College last month after he had secured his place at the table, assigned by place ticket. He withdrew his name from the register and returned to Washington.

This decision to hold the next session of the Baltimore Synod at Hood College was reached Tuesday at a meeting of the Council of the Synod in a Baltimore Hotel. The Rev. A. Brown Caldwell, moderator of the Synod, said:

"Hood College has been found most satisfactory for the council meeting we desire and the college has most hospitably invited us to

return next year and so we voted the matter unanimously to hold the meeting there June 23 to 27 next year."

## Presbyterian SYNOD OF CATAWBA SCHOOL OF METHODS TO OPEN AT ALBION

Presbyterian's Annual Summer  
School For Religious Workers  
August 26, Sept. 1

Wilson, N. C.—The Annual Synodical Sunday School Convention and School of Methods for the Presbyterians in North Carolina and Virginia will be held in Albion Academy, Franklinton, N. C., August 26, Sept. 1. It is expected that between two and three hundred people will gather for this meeting. The school offers unusual opportunities for leadership training. The purpose of the school as stated is "To give young people a new vision of the meaning of Christ in their lives; to fill them with a burning desire to be active in His service, and to send them back to their churches better equipped than before to assume places of responsibility in the work of the Kingdom." To those interested in preparing themselves for a more capable leadership in the local church, in the community and in the world, this school is said to offer an exceptional faculty.

### Courses Offered

The following courses will be offered: 1. Adult Bible Study. 2. Young People's Bible Study. 3. Discussion Group for Ministers. 4. Cradle Roll and Beginners' Methods. 5. Church Vacation Bible School and Week Day Bible School. 6. Junior Methods. 7. Intermediate-Senior Methods. 8. Sunday School Organization and Management. 9. Mission Study. 10. Training for Teachers. 11. Primary Methods. 12. A Comprehensive Young People's Program. 13. Vocational Guidance.

Mr. J. M. Somerdike of New York City will deliver a series of lectures on the Ten Commandments. Prof. James W. Seabrook of Fayetteville will deliver a special message to the young people Wednesday night. The Rev. O. E. Sanders will be the Sunday morning preacher. The Rev. Benjamin F. Glasco, D. D., of Pittsburg, Pa., will conduct the evening vespers.

A feature of the school will be the model camp for pioneer boys under the supervision of Rev. A. H. George of Wilson. Here twenty boys will have an opportunity to live, sing and learn together out-of-doors. Mr. O. N. Freeman, a taxidermist of Wilson will be special camp visitor on Friday and will lead the rambles. He will also lecture on wild animals.

Every afternoon will be given over to recreation. There will be such games as, baseball, volley ball, tennis croquet, etc. Opportunity will be given for swimming, hiking, picnicking and directed rambles to discover the beauty of nature in and about Franklinton.

## PRESBYTERIAN AFRO-AMERICAN COUNCIL HOLDS PRESBYTERIANS ANN'L SESSION IN CONFERENCE

Merger Favored. Report a  
Membership of 11,634.  
Rev. C. Ward of Toledo  
Elected President.

NEW YORK, N. Y. Nov. 1. — The thirty-fifth annual session of the Afro-American Presbyterian Council, one of the most representative bodies of Negro Presbyterians in the country, which was held at the Thirteenth Avenue Presbyterian Church, Newark, N. J., was one of the most notable sessions of the Council. Rev. L. B. Ellerson, pastor of the church, made ample provisions for the entertainment of the Council, and the Council went down on record as voting the highest praise to the members of the local committee in their entertainment of the delegates. 11-1-29

During the four days' session vital matters pertaining to the work of the Council as it relates to the progress of the Presbyterian Church were discussed. The Council favored the merger of the denominations, advocated that more attention be given to Evangelism, and Religious Education, and urged that the church be foremost in all movements making for the betterment and advancement of the community. The council stressed the need of greater interest in both foreign and national missions, and many helpful suggestions how this could be brought about. The work that was being done among women and the young people of the church received prominent mention at the council. There were 106 delegates present, with a membership of 11,634 made up of prominent laymen and clergymen of the Presbyterian church. Delegates came from as far west as Seattle and California, and one delegate came from the Panama Canal. The youngest delegate was Louis Williams, 16 years of age, who came from the First African church in Philadelphia.

The session on Thursday afternoon with the devotional exercises, led by the president of the council, Rev. Charles A. Ward of Toledo, Ohio. At the evening session on Thursday the council was formally welcomed to the city. Rev. L. B. Ellerson presided. Addresses of welcome were made by Rev. S. D. Chambers in behalf of the presbytery of Newark; Rev. A. L. Martin, pastor of St. John's M. E. church, in behalf of the Methodists; Rev. W. H. Hilliard, in behalf of the Interdenominational Ministers' Alliance; Dr. W. H. South, in behalf of the officers of the church; W. A. Ashby, in behalf of the congregation; Hughes Allison, in behalf of the Young Peoples forum; Dr. Leroy Baxton, in behalf of the Episcopalian. The response to the addresses of welcome was made by

**Officers Elected**  
The new officers elected at the Council were Rev. Chas. Ward of Toledo, Ohio, president; Rev. John L. Coleman, Indianapolis, Ind., vice-president; Mrs. George R. Bradham, temporary clerk, and Rev. Chas. S. Freeman, of Jersey City, treasurer. The next meeting of the Council will be in Indianapolis.



Rev. Charles Freeman, pastor of La-cants. There are 8,139 Bible school members and that during the year the annual sermon of the 4,396 was contributed to national retiring president, Rev. J. Vance Mc-nissions. The report stated that the church has had a remarkable growth within the past decade. In 1917 there were 4,273 members of the council, and only 3,000 Bible students.

#### Religious Education Needed

The session on Friday morning began with an address by Rev. John W. Lee, field secretary, division of The St. James Presbyterian church missions. Rev. Dr. William Lloyd Imes, pastor of St. James Presbyterian church, gave the report on religious education. Dr. Imes conducted his report in the form of a questionnaire delivered to ascertain how the churches were meeting the needs of the religious training of the youth. He urged that greater interest be taken in religious education.

Rev. Francis Shunk Downs spoke on "The Council's Responsibility to Foreign Missions." He told what was being done by the Presbyterian church for foreign missions, and praised the work of Rev. and Mrs. Underhill, the first missionaries sent out by the church. Rev. Downs said that there was a great deal of work yet to be done by missionaries, as there are 10,600,000 people yet to hear the gospel.

One of the most interesting reports submitted to the council was the one on social service, which was made by Mrs. Annie Gibbs of Germantown, Pa.; Mrs. Ella Lee Jones of Detroit, Mich.; Mrs. George Bradburn of Atlantic City, and Mrs. Gabrielle Drake of Chicago and Mrs. Bragg. Miss Washington, D. C. The principal feature of this report was the address by Thomas L. Puryear, executive secretary of the Urban League of Newark, who spoke on "The Church and Social Service."

"The church," said Mr. Puryear, "is the pioneer in social service. From the beginning it has dealt with social ideals. The fundamental aims of society were first made articulate by the church."

The report on evangelism was made by Rev. Benjamin F. Glasco of Pittsburgh, Pa. Rev. C. B. Allen, given by members of the forum and also of Pittsburgh, spoke on "The General Assembly's Evangelistic Program for 1929."

The afternoon session on Friday began with a report on women's work that women are doing in various churches of the council were made. Mrs. Colbert gave a resume of the year's work among the women's societies.

The report on stewardship by Rev. George Stark of Brooklyn, Rev. Milton A. Thompson of Detroit, Mich., proved to be one of the most interesting discussions of the council. Mrs. W. Mae Harris spoke on "The Stewardship of Time," and Mrs. George B. Bradham, "The Stewardship of Possession."

The report of the state of the country was made through James G. Carlile and Dr. H. F. Blue. The session on Friday evening began with a report of the committee on church extension made by Rev. R. A. Fairley of Washington, D. C., who made an address on "The Need of Church Extension." Rev. Fairley emphasized the importance of church extension as one of the greatest problems facing the church.

#### Statisticians Report Fine

Rev. John T. Colbert, statistician making his report, said that there were 66 churches in the council with a membership of 11,634 communi-



Church - 1929

NEW YORK WORLD

NOV 8 1929

## WHITE RULE ENDED BY NEGRO CHURCH

Harlem Adventists Sever Relations With Control Bodies

900 JOIN IN THE PROTEST

Reaction to Presentation of Charges Against Pastor

Nine hundred Negro members of the Harlem Seventh Day Adventist Church, at an open meeting in the church at No. 144 West 131st Street, last night voted to sever all connections with the church's higher governing bodies, which are composed of white men. The vote was a spontaneous reaction to the presentation of charges against the Rev. James K. Humphries, Negro pastor of the church twenty-seven years, by representatives of the governing bodies, which was the original purpose of the meeting.

The Rev. Mr. Humphries, in a statement after the meeting, said that this action taken by the Negro parishioners was the beginning of a nationwide movement of Negro Seventh Day Adventist churches to separate from governing bodies directed by whites.

The meeting got out of hand early, and Louis Dickson, President of the Greater New York Conference, who presented the charges, was threatened with ejection by the congregation, but the pastor interfered and restored peace.

The charges concerned the pastor's participation in a realty promotion project without the knowledge or approval of the governing bodies. The latter were represented by Dickson, John K. MacMillan, Treasurer of the Greater New York Conference; William Andrews, Secretary of the conference; Edwin K. Slaine, President of the Union Conference, and William Spicer, President of the General Conference of Seventh Day Adventist Churches, controlling the denomination throughout the world.

## HARLEM ADVENTISTS OUT; NOT GOING BACK

Dr. Humphrey Tells AFRO

of 26-Year Fight Against  
Race Segregation.

### DENIES REALTY FRAUD

Sale of Lots is Church Plan  
for Health Resort.

NEW YORK (Special).—Efforts to stamp plans of Rev. J. K. Humphrey for a health colony on the Albany Post Road as a scheme to sell lots he did not own, were denied this week by Dr. Humphrey in a statement to the AFRO.

Dr. Humphrey, acting with A. L. Le Berthon and Dr. G. D. Spaulding, white, planned to purchase the 313-acre tract for \$250,000 and subdivide it into lots selling for a million dollars.

The Seventh Day Adventist conference presented charges against Dr. Humphrey before his congregation at First Harlem S.D.A. Church. Instead of hearing the charges, the congregation voted to leave the denomination.

To the AFRO Dr. Humphrey said: "It is a grotesque misconception and misrepresentation of the truth to say that land is being sold by Mr. J. L. Le Berthon and Dr. G. D. Spaulding, that they did not own.

"Mr. Le Berthon was authorized to sell the property and the only reason for the proposition not materializing was that the white people discovered that my people and myself were colored and therefore they became frightened, fearing that if we bathed in the lakes there on the property we would pollute the water and make it unfit for drinking purposes.

"Singularity to say, however, the white people have been bathing there for years and are still bathing there out the water has not been polluted. "After this was brought about, we changed our plans and went to Atlantic Highlands and made contracts to purchase a beautiful tract of 151 acres. The lots are being sold to members of my church and to any person who desires to purchase the same on weekly payments.

**Church Segregation**  
"The crux of the whole matter rises from the fact that I for twenty-six years or more, have fought segregation in the Seventh-Day Adventist Church and all other kind of evils, perpetrated against my people, and when I came to the point, where I could not tolerate the white conference leaders extorting thousands of dollars yearly, without giving back any returns to the colored people, except the measly sum paid to the ministers for salary, I decided I would be less than a man if I did not withdraw.

"The minute I did this, the Seventh Day Adventists knew that money would be taken away from their coffers.

"We desire to sell a thousand lots. After we shall have done this we intend to use the buildings on the property for sanitarium purposes, and we also plan to have an industrial school and other recreation centers.

"From a point of view of health, the site is ideal. It has the highest elevation between North Carolina and

Seventh Day Adventist

Maine. To give you an idea of its elevation, the government has taken a part of this property and upon it has erected a light house, which guides ocean going steamers from the ocean into New York harbor."

700 Members

First Harlem church has 700 members. The church building is held in the name of the general body, and the congregation must prove membership or find a new home.

## N. Y. ADVENTISTS DRAW OUT FROM MOTHER CHURCH

Resent Effort of Whites  
to Discipline their Pastor.

MEETING STORMY  
Members Defend Pastor's Realty Operations.

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The vote was a spontaneous reaction to the presentation of charges against the Rev. K. Humphries, pastor of the church for twenty-seven years, by representatives of the white governing bodies.

The Rev. Mr. Humphries, in a statement after the meeting, said that this action was the beginning of a nation-wide movement of Negro Seventh Day Adventist churches to separate from governing bodies directed by whites.

The meeting got out of hand early and Louis Dickson, white, president of the Greater New York conference who presented the charges, was threatened with ejection by the congregation, but the pastor interfered and restored peace.

The charges concerned the pastor's participation in a realty promotion project without the knowledge or approval of the governing bodies. The latter were represented by Dickson, John K. MacMillan, treasurer of the Greater New York conference; William Andrews, secretary of the conference; Edwin K. Slaine, president of

the Union conference, and William Spicer, president of the General conference of Seventh Day Adventist church throughout the world.

## ADVENTISTS SET UP NEGRO DEPARTMENT

Rev. F. E. Peters Is Made  
an Official of the General  
Conference.

APPROPRIATE \$100,000

Funds Set Aside for Education  
of Colored Youth.

WASHINGTON.—The secretaryship of the Negro department of the World's General Conference of Seventh-day Adventists has been filled by the election recently of Rev. F. E. Peters of Chicago, who will connect with headquarters of the denomination in Takoma Park, a suburb of this city.

Rev. Peters's duties as secretary will necessitate extensive travel on his part, as there is a growing constituency of the denomination among Negroes. Large congregations are located in New York, Philadelphia, Baltimore, Washington and Los Angeles.

**Funds for Negroes**  
At a recent convention of the leaders of the church, practically \$100,000 was appropriated for the advancement of the Negro Department in the United States during 1930.

It was also recommended that a committee be appointed to study the question of establishing a school for the training of colored youth. A school for Negroes is now being operated by the denomination in Huntsville, Ala.

COLUMBUS, O.  
DISPATCH

SEP 27 1929  
Adventists Prepare  
for Negro Evangelism

Organization of Separate  
Conference Not Considered  
by Church Heads.

Organization of separate conferences for negroes was frowned upon by the international convention of Seventh-Day Adventists, meeting in the Central M. E. church, when recommendations were passed by practically unanimous vote authorizing the appointment of a colored clergy-

man to act as leader of the negro department with headquarters at Washington, D. C., and the granting of other privileges that will make for the further advancement of the denomination among the negroes.

It was stated in a lengthy document that the negroes were not united in wanting separate conferences and that they did not feel that a separation would solve their problems.

WILL NAME LEADERS.

The new negro leader, who will be named later, will be a member of the general conference executive committee and will have general supervision of all negro activities throughout North America.

Leaders for the negroes of the southeastern, southern and southwestern sections of the United States are also to be appointed as well as in other sections where the membership among the negroes totals 500 or more.

It was also arranged that funds should be provided for conducting evangelistic campaigns among the negroes in different sections, with the employment of secretaries and leaders.

SERVICES ARRANGED.

It was recommended that a committee be appointed to study the question of establishing a school for the training of colored youth somewhere in the north. A school for negroes is now being operated by the denomination in Huntsville, Fla. Mayor Thomas welcomed the delegates at the Friday session. Rev. J. L. McElhany, head of the Seventh-Day Adventist church in North America, responded to address of welcome.

A three-days' program of missionary lectures will begin with the service in the Central M. E. church Friday night at 8 o'clock. Four speakers from Africa, Revs. E. Kotz, E. D. Dick, J. F. Wright and C. W. Bozarth will give a symposium on that continent. Two services will be held Saturday in Memorial hall; the first at 11 a. m., with Rev. L. H. Christian, London, as the speaker, and another meeting at 2:30 p. m., with Revs. C. B. Haynes, of Buenos Aires, and A. V. Olson, of Gland, Switzerland, as speakers.

On Sunday three sessions will be held in Memorial hall. At 10:30 a. m. Revs. W. T. Bartleet, of London, will speak, followed by Rev. D. A. Parsons, of Mexico City; at 2:30 p. m., Revs. P. Drinhaus, of Berlin, Germany, and R. Ruhling, of Czechoslovakia, will speak, followed by Rev. G. W. Schuberth, who will speak on his recent tour through Russia. At 7:30 p. m. Sunday, Rev. E. E. Andross, of Balbos, Canal Zone, will speak on "False Religions in the West Indies."



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SUN

JAN 29 1929

# Negro Sect in Harlem Mixes Jewish and Christian Religions

## Come From Abyssiania, Eat Kosher Meat and Have Three Synagogues in Which They Worship.

By CARL HELM.

Mr. M. Shapiro, a mild mannered Jewish business man, stopped to chat a few moments with his kosher butcher. The butcher was chuckling.

"Funny thing," he explained. "Some colored people came in this morning and wanted some kosher meat. Real negro people from up in Harlem. They say they are Jews!" He laughed.

"They say they are real Jews, and they've got a synagogue of their own up in Harlem. Negro Jews! Did you ever hear anything like it?"

Mr. Shapiro said he hadn't. But being of an inquiring turn of mind and academically interested in religions of all sorts, he decided to investigate. The kosher butcher, still chuckling, gave him the approximate location, as he recalled it, of the "negro Jewish synagogue" up in Harlem. Mr. Shapiro went up there, and by dint of inquiring of negro people he met on the street found the place. He found not only one but three separate negro congregations which call themselves Jews; found also that they worship God as the Jews worship Him, and that they have distinct historical and ethnological reason for so doing. He imparted his discovery to The Sun a few days ago and on Saturday last a Sun reporter was invited to one of the services. He took with him, as an interested observer also, W. B. Seabrook, author of "The Magic Island," the Literary Guild's book of the month, which treats deeply and sympathetically of the religion of the Haitian negroes which the white men call Voodoo. Mr. Seabrook is a profound student of religions and a student of African ways and traditions. He was quite anxious to discover new manifestations, in Harlem.

### A Long, Low-ceiling Room.

The guide stopped before a faded old brownstone at 29 West 121st street. A small sign swung in the

wind: "The Commandment Keepers. Holy Church of the Living God. Pillar and Ground of the Truth. Services Friday, Saturday, Sunday, Bishop A. W. Matthews." Passing negroes, shivering in the wind that swept up from the river, stopped to look curiously at the three whites ascending the steps. A door swung open, giving into a long, narrow, low-ceilinged room.

Half a dozen negro women, middle aged and old, and a child were there, sitting, quietly talking. There were several rows of wooden seats. Oil stoves burned in two corners. At the far end on a dais was a pulpit covered with a rich velvet cloth, deep purple. Embroidered on it was the Star of David, in gilt. There were two short rows of seats to the left of the pulpit. Behind them a dusty old organ. Facing it, on the other side of the room, a shiny piano. On top of it were several tambourines, a triangle, a pair of brass cymbals and a guitar. Behind the pulpit another guitar. In front of the pulpit a low golden oak table covered with a crimson cloth. On it embroidered, in gold, the word "Holy." Half a dozen Bibles lay there—and a shiny silver E-flat saxophone.

"They play those," said Mr. Shapiro, "in the service. It should start in a short while now. The women play the tambourines, the triangle and the cymbals. The Bishop plays one of the guitars. The Bishopess—at any rate, the lady in the white robe up at the piano now—plays the saxophone. Interesting, isn't it?"

"Odd," said the reporter.

### What King David Played.

"Not at all odd," interrupted Mr. Seabrook. "They have every biblical right to those instruments, and to play them in their services. What was it King David played as he

danced before the Ark of the Covenant?"

"The kymor," said Mr. Shapiro. "That would be the saxophone. And the guitar would be the nevel and the tambourine the tupim, those being the Hebraic designations."

On one wall was the Hebrew alphabet. Bishop Matthews holds classes during the week to teach Hebrew. Near it a design of double triangles with an inscription in Hebrew. The Ten Commandments, in full. A blackboard with the inscription, in unmistakable English: "\$175 Needed at Once." Another placard: "Wait for the Power That Fell Pentecost." Another, "People Prepare to Meet Thy God. Jesus Saves." In the rear window a pane of stained glass with the Christian cross and the crown.

"This congregation," explained Mr. Shapiro, "is the most liberal of the three. They accept Jesus. Some of the people accept Him as one of the prophets, of the rank of Moses. Others of them, it seems to me, accept Him as divine. They believe that they are the pure, the original Israelites of the tribe of Judea and that the white Jews all are of the ten lost tribes."

"Undoubtedly they have a good basis for their belief that they are of Hebraic extraction," said Mr. Seabrook. "They are Abyssinians, are they not?"

"They say so," replied Mr. Shapiro.

### An Ethiopian Sheba.

"There is the biblical account of the visit of the Queen of Sheba to King Solomon," Mr. Seabrook continued, "and the legend that she was an Ethiopian."

"Yes, that is true," said Mr. Shapiro. "Bishop Matthews, who should be here any minute now, speaks Hebrew with an Arabic accent, something one hears very seldom. It is Palestinian Hebrew that he speaks; pure Hebrew."

"This congregation," he continued, "is at once unorthodox and orthodox. Its members eat only kosher meat. They keep the Sabbath on Saturday. They fast on Yom Kippur, eat matzos in Passover, and some of them send their children to Jewish schools. But, as I said, they do not deny Jesus. The other two congregations do—the Congregation B'nai Beth Abraham, which has two houses at 17 and 19 West 129th street, one of them a community house for teaching Hebrew to children and adults, and the Talmud Torah Beth Zion. The first is presided over by Rabbi Joshua Ford and the second by Rabbi Israel Ben Newman. In all they have a membership of some 2,000, of which more than 200 are converts—those who admit being not Abyssinians, but who accept Judaism and pass the requirements of such acceptance."

"How do the Jews themselves look upon them?" the reporter asked. "Those of us who have approached them from a sympathetic and intelligent point of view," Mr. Shapiro replied, "do not deny them. They have, as a matter of fact, asked and received financial aid from some of the downtown synagogues."

"How do the Jews themselves look upon them?" the reporter asked.

"Those of us who have approached them from a sympathetic and intelligent point of view," Mr. Shapiro replied, "do not deny them. They have, as a matter of fact, asked and received financial aid from some of the downtown synagogues."

"He touches the mezuzah," Mr. Shapiro whispered, "and says 'Shalom, Peace.' That is orthodox."

The dapper man, a dark brown negro, mustached, with high cheek bones—an unusual, arresting face—came over, smiling. Mr. Shapiro introduced him as the Bishop—Bishop Matthews, and then introduced his visitor. "I am very glad to welcome you," said the Bishop. "Won't you come down here and sit?"—indicating two rows of four seats each, to the left of the pulpit. "These are for the men."

### Members Mostly Women.

A dozen or so women were present now. Dark, matronly negroes. One man came in, an elderly, white-haired, intelligent looking person. He kept on his hat. Mr. Shapiro said this congregation had 100 members, most of them women.

The woman in the white smock ran a few scales on the saxophone. The Bishop, removing his cap and putting on a black skull cap, picked up a guitar. The girl at the piano struck a few chords; the Bishop tuned up. The tambourines, the triangle and the cymbals were passed out to the women. Some one in the audience called the number of a song in the hymnal. "106!" The Bishop sat in rear of the pulpit, his hymn book on a small music stand, the guitar in his lap. The piano began. "The Cloud and the Fire." The Bishop suddenly put down his guitar and picked up a tambourine. He shook it, ran it skippingly over his thumb.

The music started slowly, in a measured march tempo. The tambourines beat the time. The cymbals caught the beat. The triangle tinkled the off-beats. One verse. Two verses. The third verse—the tempo picking up. The piano gives a run in the bass chords—a trace of syncopation. The song rises louder. Bodies begin swaying to the time. It picks up, up, to a quickstep.

"So the sign of the fire by night, And the sign of the cloud by day; Hov'ring O'er—Just before—As they journey on their way."

### A Hymn That Was Jazzed.

The tambourines beat and rattle:

Dum ta-da Dum Dum ta-da Dum.

"Shall a guide and a leader be, Till the wil-der-ness be past; For the Lord our God—in His own good time—Shall lead to the light at last."

Over and over they sang it. They ran out of verses, and still they sang. The chorus again and again. Their feet beat time on the floor. They were jazzing it; evenly, an infectious swing. A large negress in a black fur coat rose from her seat and began slowly swaying in the aisle. There were shouts of "Hallelujah!" "Praise the Lord." The music beat faster, faster.

"That's African," said Mr. Seabrook, his eyes alight with excitement. "That's the beat of the drums! Dum ta-da Dum; Dum ta-da Dum. It's the beat of the drums!"

Finally they stopped. On no sign from the Bishop, but of one accord. The peak had passed, and they stopped just over it. Some one else gave a number. "Six!" The Bishop shook his tambourine and they started. "He brought me out of the miry clay; He set my feet on the rocks to stay—He puts a song in my soul today. . . ." Again it started slowly, then picked up and up until it was almost fox-trot tempo. They worked up to a peak. The woman in the white smock swayed as she blew the saxophone. They reached the peak again, and then stopped.

### A Negro Who Talked Hebrew.

"Hallelujah! Praise the Lord," said the Bishop. He rose and put around his shoulders a white silk prayer shawl. The congregation rose. In a voice that pounded even and strong, raising to a climax and then dropping again, he began to pray. He said a sentence or two in Hebrew, then explained it in English. He prayed for God's blessing on his "true children of Israel." He prayed for all others that they might "see the light." He prayed for the President, for Congress, for "the sheriffs and the judges of our land." Now and again he uttered phrases in Hebrew. He ended a fifteen minute prayer by beginning to read the Ten Commandments. The congregation joined him. Then he announced the Bible reading. It might take an hour, Mr. Shapiro said. The visitors rose to go.

"I am very glad you came," said the Bishop, shaking their hands. "I thank you very much for your interest. I hope you will come back another Saturday. We will welcome you gladly."

The Holy Church of the Living God was filled as the white men left. The people smiled kindly and friendly as they walked through the aisle. Outside, in the street, it was drab, and cold, and unfriendly.



## NEW YORK'S NEGRO JEWS

**M**OST OF THE STRANGE RACES and sects of the world are represented in the ample lap of New York, but it may occasion surprise that Harlem, the great city's "little Africa," has a bit of Abyssinia, too—a negro sect which mixes the Jewish and Christian religions, and two other negro sects which worship according to orthodox Jewish religious rites. A kosher butcher related the fact to M. Shapiro, a Jewish business man, who carried the information to the New York Sun. Carl Helm went to investigate, taking with him W. B. Seabrook, author of "The Magic Island," one of the Literary Guild's recent books, which treats deeply and sympathetically of the religion of the Haflian negroes, which the white men call voodoo. The guide took the two men to an old brownstone house, in front of which swung a small sign: "The Commandment Keepers. Holy Church of the Living God. Pillar and Ground of the Truth. Services Friday, Saturday, Sunday. Bishop A. W. Matthews." Inside was a small congregation, waiting. The curious men saw a piano, on top of which were several tambourines, a triangle, a pair of brass cymbals, and a guitar. Behind the pulpit was another guitar, and on a table in front a saxophone. "They play those," said Mr. Shapiro. Odd, thought the reporter. "Not at all odd," interrupted Mr. Seabrook, as the reporter goes on with the story:

"They have every biblical right to those instruments, and to play them in their services. What was it King David played as he danced before the Ark of the Covenant?"

"The kynor," said Mr. Shapiro. "That would be the saxophone. And the guitar would be the nevel, and the tambourine the tupim, those being the Hebraic designations."

"On one wall was the Hebrew alphabet. Bishop Matthews holds classes during the week to teach Hebrew. Near it a design of double triangles with an inscription in Hebrew. The Ten Commandments, in full. A blackboard with the inscription, in unmistakable English: '\$175 Needed at Once.' Another placard: 'Wait for the Power That Fell Pentecost.' Another: 'People Prepare to Meet Thy God. Jesus Saves.' In the rear window a pane of stained glass with the Christian cross and the crown."

"This congregation," explained Mr. Shapiro, "is the most liberal of the three. They accept Jesus. Some of the people accept Him as one of the prophets, of the rank of Moses. Others of them, it seems to me, accept Him as divine. They believe that they are the pure, the original Israelites of the tribe of Judea, and that the white Jews all are of the ten lost tribes."

"Undoubtedly they have a good basis for their belief that

they are of Hebraic extraction," said Mr. Seabrook. "They are Abyssinians, are they not?"

"They say so," replied Mr. Shapiro.

"There is the biblical account of the visit of the Queen of Sheba to King Solomon," Mr. Seabrook continued, "and the legend that she was an Ethiopian."

"Yes, that is true," said Mr. Shapiro. "Bishop Matthews, who should be here any minute now, speaks Hebrew with an Arabic accent, something one hears very seldom. It is Palestinian Hebrew that he speaks; pure Hebrew."

This congregation, went on Mr. Shapiro, is at once orthodox and unorthodox. Its members eat only kosher meat. They keep the Sabbath on Saturday. They fast on Yom Kippur, eat matzos during Passover, and some of them send their children to Jewish schools. But they do not deny Jesus. The other two negro congregations—the Congregation B'nai Beth Abraham and the Torah Beth Zion—do deny Jesus. While the three were talking Bishop Matthews entered suddenly. He

welcomed the visitors cordially, and went to the pulpit. By now a dozen or more women were present, and one began running a few scales on the saxophone. The piano began "The Cloud and the Fire."

"The music started slowly, in a measured march tempo. The tambourines beat the time. The cymbals caught the beat. The triangle tinkled the off-beats. One verse. Two verses. The third verse—the tempo picking up. The piano gives a run in the bass chords—a trace of syncopation. The song rises louder. Bodies begin swaying to the time. It picks up, up, to a quickstep."

"So the sign of the fire by night, And the sign of the cloud by day; Hov'ring O'er—Just before—As they journey on their way."

"The tambourines beat and rattle: Dum ta-da dum. Dum ta-da dum."

"Shall a guide and a leader be, Till the wil-der-ness be past; For the Lord our God—in His own good time—Shall lead to the light at last."

"Over and over they sang it. They ran out of verses, and still they sang. The chorus again and again. Their feet beat time on the floor. They were jazzing it; evenly, an infectious swing. A large negress in a black fur coat rose from her seat and began slowly swaying in the aisle. There were shouts of 'Halleluiah! Praise the Lord.' The music beat faster, faster."

"That's African," said Mr. Seabrook, his eyes alight with excitement. "That's the beat of the drums! Dum ta-da dum; Dum ta-da dum. It's the beat of the drums!"

Another hymn was started. The Bishop shook his tambourine, and they sang:

"He brought me out of the mi-ry clay; He set my feet on the rocks to stay—He puts a song in my soul to-day. . . . Again it started slowly, then picked up and up until it was almost fox-trot tempo. They worked up to a peak. The woman in the

## New York Day By Day

By O. O. M'INTYRE

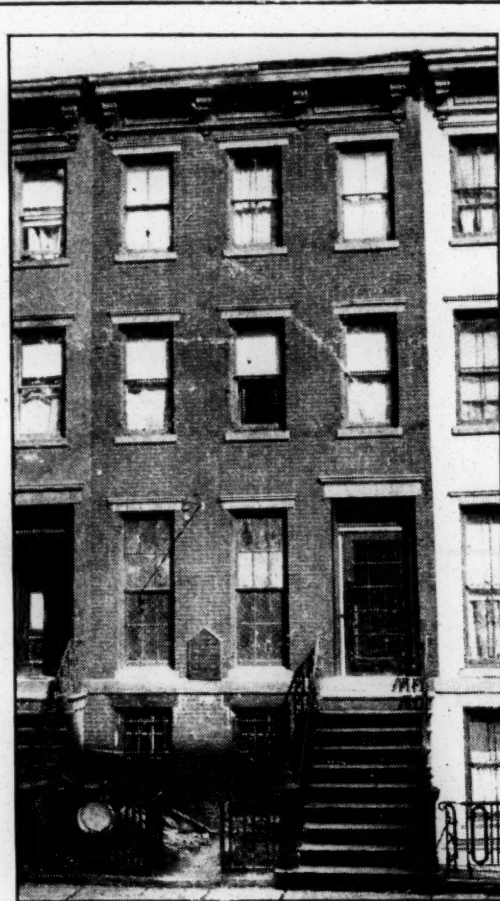
NEW YORK, May 1.—In the Harlem Black Belt is a large sect claiming to be Negro-Jews and worshipping in a synagogue. There are about 2,000 who believe they are the original Israelites of the tribe of Judah and that white Jews are the descendants of the ten lost tribes.

The congregation is both orthodox and unorthodox. They keep the Saturday Sabbath, eat only kosher meat, observe the matzos diet on Passover, fast on Yom Kippur, but they do not deny Jesus. There are, however, two other congregations of the colored Jewish faith who deny Jesus.

The more liberal body claim they are Abyssinians. Their bishop is a dapper saddle-colored man who delivers services in Palestinian Hebrew. His church is the Holy Church of the Living God, an old brown stone house jutting off a prominent corner on One Hundred Thirty-First Street.

On the wall is the Hebrew alphabet and in the rear a stained glass window of the Christian cross and crown. Worshippers upon entering touch a small brass object on the door—the mezuzah—and whisper "Shalom" which means "Peace." Old men wear long black coats and high hats.

The church music consists of a saxophone, guitar and tambourine—to correspond with kinyor, the tpin and the nevel of Hebraic origin.



Underwood & Underwood photograph

### A NEGRO SYNAGOG

This old brownstone house in Harlem, New York, is used by a negro congregation whose worship is a strange mixture of the Christian and Jewish religions. The sign seen dimly in front reads: "The Commandment Keepers. Holy Church of the Living God. Pillar and Ground of the Truth. Services Friday, Saturday, Sunday. Bishop A. W. Matthews."

white smock swayed as she blew the saxophone. They reached the peak again, and then stopt. "Halleluiah! Praise the Lord," said the Bishop. He rose and put around his shoulders a white silk prayer-shawl. The congregation rose. In a voice that pounded even and strong, raising to a climax and then dropping again, he began to pray. He said a sentence or two in Hebrew, then explained it in English. He prayed for God's blessing on his "true children of Israel." He prayed for all others that they might "see the light." He prayed for the President, for Congress, for the sheriffs and the judges of our land. Now and again he uttered phrases in Hebrew. He ended a fifteen-minute prayer by beginning to read the Ten Commandments. The congregation joined him. Then he announced the Bible reading. It might take an hour, Mr. Shapiro said. The visitors rose to go."



Church—1929.

**TIMES**  
RALEIGH, N. C.

MAY 2 1929

# Little Old New York

By O. O. McINTYRE

NEW YORK, May 2.—In the Harlem Black Belt is a large sect claiming to be Negro-Jews and worshipping in a synagogue. There are about two thousand who believe they are the original Israelites of the tribe of Judea and that white Jews are descendants of the ten lost tribes.

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The more liberal body claim they are Abyssinians. Their bishop is a dapper saddle-colored man who delivers services in Palestinian Hebrew. His church is The Holy Church of the Living God, an old brown stone house jutting off a prominent corner on 131st Street.

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The church music consists of a saxophone, guitar, and tambourine—to correspond with kinyor, the tpin and the nevel of Hebraic origin. It starts off slowly in the manner of the tom-tom in the deep African jungles and increases in tempo until it becomes almost modern jazz.

Members of the congregation stand and sway to the rhythm which they frequently punctuate with "Hallelujahs," but there is no camp meeting hysteria. In the strictly orthodox synagogues the preachers are known as Rabbis and are said to be men of deep learning.

The sermons are really a mixture of Hebrew and English. A passage from the Hebrew will be followed by an explanation in English. In the prayers God's blessing is invoked for "the true children of Israel." Harlem says its Negro-Jews are almost invariably hard-working and excellent citizens.

On a Harlem curb is a blind and one-armed war veteran who appears at intervals to sing ballads in a marvelous tenor. His voice—like the sweet song of a robin impaled on a thorn—has that tender and sympathetic quality that renders a block inert and moist every eye.

**STAR**  
MERIDAN, MISS.

MAY 2 1929

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Every large hotel has an odd character for a permanent guest. In one on Fifth Avenue an orbicular old lady in rustling black silk makes a grand entry into the grill nightly at 11, drinks a rye highball from her own flask, eats a plate of ice cream, and departs. At another northward is a gentleman with side-wheel whiskers and hair fluted up like a frozen sea wavelet, who wears correct dinner clothes save for a flaming red bow tie. He occupies eight rooms and his sole companion is a pet squirrel. Another eccentric and his wife dine en famille in their suite every night and have a two-piece orchestra play while the meal progresses. But the prize dodo is a bachelor in a Park Avenue hotel who in his neurotic remoteness dines every night in full dress all alone in his apartment.



# Church - 1929 METHODISTS MAY COMPLETE MERGER PLAN

## Conferences Asked to Vote on Issues

Washington, D. C., Aug. 9.—Resolutions on unification of the African Methodist Episcopal and the African Methodist Episcopal Zion churches, which are to be voted upon by the annual conferences and individual churches of the two connection, are being sent out, John R. Hawkins, secretary of the joint commission on organic union and financial secretary of the African Methodist Episcopal church, announced Monday.

Three-fourths of the members of each annual conference and a majority of the members of each church present and voting must vote for the resolutions in order to adopt them. If the required number of annual conferences and churches ratify the resolutions, a general conference of the two churches shall be called to meet at such time and place as may be set by the joint commission named by the general conferences of the two denominations.

### Will Make All Laws

This united general conference will legislate for the government of the united church. There shall be no changes, however, in anything fundamental to Methodism in the way of doctrinal tenets and constitution.

In explaining the basis of unification, Dr. Hawkins said that the two churches have agreed to share alike the benefits and liabilities of each connection that is a party to this union. The titles to all properties are to be transferred, he said, to the "United Methodist Episcopal Church" and as far as practicable all deeds and legacies are to be taken over in the name of the united church either by judgments of the courts and special enactments when necessary, or by such officers of the church as may have the legal right to do so. The details are to be worked out by the general conferences of the two denominations.

The council of bishops of the African Methodist Episcopal Church, held in Denver, Colo., June 27, instructed Dr. Hawkins to prepare and distribute the resolutions for the action of the annual conference and

churches. The bishops council regarded their instructions to Dr. Hawkins as their final act with respect to organic union of the African Methodist Episcopal church and the African Methodist Episcopal Zion church.

### Plan Approved

The plan for organic union has been approved by the general conferences of both denominations and must now be acted upon by all general conferences and churches in the two connections. The general conferences voted for organic union under the name of "United Methodist Episcopal Church."

The special commission appointed to work out a reorganization of the entire educational system of the African Methodist Episcopal church at a meeting here at the office of John R. Hawkins, financial secretary, appointed a subcommittee to make a survey of the school system of the church and submit a report to the commission, the board of education and the next session of the council of bishops.

On the subcommittee were named Bishops William T. Vernon, John A. Gregg, S. L. Greene and William Decker Johnson, Dr. Gilbert H. Jones, president of Wilberforce university; Dr. David H. Sims, president of Allen university; Prof. A. S. Jackson, commissioner of education, and Dr. Hawkins.

### ORGANIC UNION

**A**FTER the lapse of about sixty years after their incorporations as separate and independent denominations, the A.M.E. and the A.M.E. Zion Churches proposed "that all matters pertaining to the former difficulties be laid aside forever," and "that these parties agree to use both Books of Discipline until the sitting of the General Conference of 1860."

This proposition was made at the Zion General Conference in Philadelphia which met May the thirtieth, 1860, which, "according to arrangements" transferred its sessions to Leonard St. Church, New York, on the 7th day.

The proposed union failed of consummation. In 1864 "the great question of union between these two bodies" was taken up, and it was the opinion of the meeting that the great question of consolidation may be safely committed to a convention to consummate a union."

In 1868 the Zion General Conference in session at Washington, D.C., was officially informed that "They (the A.M.E.'s) decline uniting on the basis agreed upon, but now ask us to meet with them to unite on some other basis or plan."

The later efforts at organic union which have been projected within the last thirty years are familiar to our con-

Unification of A.M.E. and A.M.E.Z.  
temporary readers

From the very beginning there was some kind of effort exerted for union, although the primal and incorporeal efforts seem to have been tainted with ulterior motives. But from the beginning the laity have seriously regarded union between Negro Methodist bodies. They have kissed and "embraced each other" at the prospect of it.

Zion Methodism has been honest through all the years, is honest, and sincere for the union of these two great Methodist bodies. Hitherto union has been thwarted by the politicians of both churches, by insincerity and intrigue, by the oily tongue of convenient demagoguery.

But no one can give a tenable reason for the separate and independent existence of these two Negro bodies. They are alike in complexion, in doctrine, in polity and purpose, in hope and outlook. They are children of the same parent and their destiny is the same.

They need each other. They need the strength of united effort: moral, social, spiritual, economic.

If the leaders of the churches are honest and sincere they will not quibble over non-essentials, nor long delay the consummation.

Union is in the atmosphere among all peoples, and the Negro, least of all can afford the denominational divisions which have retarded general racial progress and efficiency.

Let us have union, or let us quit talking about it.

## Kentucky Zion Methodists Vote In Favor of Organic Union With A. M. E. Church By a Vote of 55 to One

## Bishops Clement, Walls and Jones Speak Earnestly In Favor of the Proposed Amalgamation of the Two Religious Bodies

Louisville, Ky.—By a vote of 55 to 1, the annual conference of A. M. E. Zion Church, in session here, went on record as favoring organic union be-

speech by Bishop E. D. W. Jones clinches the matter.

At the educational rally held for Atchison College, located at Madisonville, Ky., Bishop Jones presided, and introduced Mrs. Madeline Taylor, wife of the principal, after which Bishop Walls made a brilliant address in favor of larger support for the college. Bishop Jones raised a collection of \$100.

between the A. M. E. Zion and A. M. E. Churches. This action followed a heated debate participated in by three bishops, one presiding elder and a half dozen ministers.

Bishop George C. Clement explained that after the annual conferences have acted on the question it will be submitted to the various general conferences for ratification. The A. M. E. Church will retain its eighteen bishops and the A. M. E. Zion will keep its twelve, with thirty episcopal districts. Both churches will retain eight general officers for eight years and a two-thirds vote will be required to elect a bishop. There are 600,000

### Rally For Atchison College.

The bishop declared that there is not a single first class hospital or theological seminary owned, operated and financed entirely by Negroes, but that if the two denominations unite they could turn some of their schools into first class hospitals and homes for superannuated ministers.

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# Organic Union of Negro Methodism

## SHALL HISTORY REPEAT ITSELF?

*Star of Zion*  
Charles Wesley

One of the most significant and oft quoted phrases of history is the sentence "History repeats itself." This phrase occurs in one of the masterpieces of ancient literature, Plutarch's Lives, and has become current since his day in many subsequent periods. The average reader does not stop to inquire whether there is unerring accuracy or not in the expression, but he often notes the repetitions of events, good and evil, and is left wondering whether there may not be a modicum of truth in it. It has often been asserted that God permits events to happen again and again in the same way, and repeated lessons to a world which seems unwilling to be admonished and pointed toward the light of a New Day. However, when all is said and done, we go on repeating to ourselves the age-old question, and folding our hands in acquiescence we wait for things to happen as they will, and permit them to do so.

Students of Church History are struck by the truth of the statement in many events of our past. How often we have blundered and how we may continue to blunder! The blunder of the builders of the temple was to reject the headstone of the corner. Will the builders of our day learn lessons from the past? In no instance is this idea of historical repetition so evident as in the chronicle of events, which mark the pathway toward the unity of Negro Methodism, and especially the union of the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church. Has the Past no teachings? Shall we rush carelessly and blindly ahead acting upon theoretical objections, upon speeches, upon oratory, and heed not of the teaching of the Past? In the long-run, this may show us the way of our difficulty.

Attempts to mold the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church into a united body have been frequent. A brief glance over the past might not be altogether without compensation especially as we face today another effort toward unification. Repeatedly union has been under consideration during past years, the General Conferences have adopted resolutions, committees have been appointed, we have shouted, wept and sung, and we are yet separated.

These two churches were born of the same adversity. Toward the close of the eighteenth century, the American Revolution of 1776-1783, the French Revolution of 1789, the controversy over the Rights of Man, the philosophy of laissez-faire and the struggle to end political tyranny had given rise to reactions against older systems of government and older methods of restraint. The anti-slavery movement had developed to such heights that several states were abolishing the slave trade and passing gradual emancipation acts. This movement against the old regime had created a restlessness among the Negro population. The doctrines of liberty, fraternity and equality had created a deep impression upon this group as well as upon the American people as a whole. A movement resulted, therefore, which produced independent churches as one of the reactions against the older systems. Secession and separations came in rapid succession among Baptists, Methodists and Episcopalians.

There has been a tendency in the African Methodist Episcopal Church to date its organization from 1787. This date rather witnessed the rise of the Free African Society out of which came the Bethel A. M. E. Church of Philadelphia, permanently organized and incorporated in

1791 and dedicated in 1794. The African Methodist Zion Church dates its organization from 1796 when a secession movement occurred in the John Street Methodist Episcopal Church in New York City. This church was then known as the African Methodist Episcopal Church and was incorporated under this title in 1801. James Varick was the leading factor in this movement. In 1801 a contract was drawn up between "Rev. John McCloskey in behalf of the Methodist Episcopal Church of the United States of America of one part and the Trustees of the African Methodist Episcopal Church in the City of New York of the other part;" and under this contract Zion had the use of the services of the ministers of the Methodist Episcopal Church for several years. On the contrary, Bethel African Methodist Episcopal Church insisted and waged a lawsuit for the maintenance of ministers of its own selection. It is interesting, however, to note that both of these churches were known as African Methodist Episcopal Churches in these early years.

During this first period of separation several efforts were made to bring these two groups together. While Zion and Bethel were outgrowths of the same causes, they were unable to cooperate for an effective group organization. Richard Allen, shortly after being made Bishop of the African Methodist Episcopal Church in 1816 endeavored to bring about a unification of the two groups but without success. It is said that his mission was to absorb Zion completely and make it one of the branches which were already existing in Philadelphia, Wilmington and Baltimore. At intervals for the next two decades voices were raised urging the unification of the two groups of worshippers but after speech-making, the consummation of the task was still far off.

This effort to unite the two churches was destined to continue to fail of consummation. There were personalities, obstacles of dis-

tance, and the individualities of each group organization which stood in the way of union. Each continued the spirit of union within its own ranks, so that in 1816, the African Methodist Episcopal Church was formed of affiliated groups and its first General Conference was held, and in 1821 the African Methodist Episcopal Zion Church was formed of other groups and its first General Conference was held.